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ARTICLE I.

THE DESCENSUS AD INFEROS.

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OUR treatment of this article of the Apostles' Creed will be conducted in the order adopted by Bp. *Browne* in his work of the 39 articles, viz.: 1. The meaning of the word *hell*. 2. The meaning of Christ's *descent* thither. 3. The object of that descent.

I. The meaning of the word *hell*.

The fifth article of the English version of the Apostles' creed reads. "He descended into *hell*," and corresponds to the Latin "*descendit ad inferna*," "*descendit in inferna*," "*descendit ad inferos*," "*descendit ad infernum*," and to the Greek *κατεβόητα εἰς τὰ χατώτατα, εἰς τὰ καταχθόνια κατεβόητα, κατεβόητα εἰς ᾅδου*

The English *hell*, from the Anglo-Saxon *helan*, to cover, answering to the German *Hölle*, and connected with the German "*hüllen*," to cover, "*Höhle*," a hollow, a cavern, a cov-

* An Exposition of the Thirty-Nine Articles, by *Edward Harold Browne, D. D.*, Lord Bishop, of Ely, first American from the 5th London Edition.

ered and concealed place, is etymologically dissociated from the place of punishment, and denotes, primarily, a covered or hidden place. Traces of this ancient meaning of the word *hell* are discovered in the verb *hèle*, to hide, and the noun *hellier* and *heler*, a tiler or coverer, still in use in several parts of England. Bosworth says "The old *Halla* or *Walkalla*, the abode of death of the Northern nations, may be the origin of *hell*;" and *Versetegan*: "*Hell* hath like apt appellation (as *heaven*) as being *helledover*—that is to say, *hidden* or covered in low obscurity."

In the English New Testament the word *hell* sometimes represents the Greek ᾅδης and sometimes γέννα. The latter signifies the place of torment or eternal abode of the wicked and is not used in the Creeds to denote the locality to which Christ descended. The Latin and Greek terms, as stated above, are the representatives of the English *hell*, and their etymology has now to be briefly noticed.

τὰ χαράματα is rendered in Latin *inferna*; AUGUSTINE (*de Gen. ad lit.* XII 34) says: "*Inferi, eo quod infra sint, Latine appellantur.*" NONIUS MARCELLUS (I, 221): "*Inferum ab imo dictum, unde inferi quibus infernis nihil.*"

ᾅδης, generally derived from a privat. and ἰδῆν, would signify something *unseen*, if this derivation can be established ("the aspirate in Attic makes it very dubious," *Liddell and Scott*); its accepted meaning is the *nether world*. In this sense it seems to have been understood by those who make ᾅδης the equivalent of the Latin *inferi*, *inferni*, which are derived from the Greek ἵεροι, with the Æolic digamma, ἱεῖροι. Etym.: Ἐῖεροι, οἱ νεκροί, ἀπὸ τοῦ ἐν τῇ ἔρᾳ καὶ ὅθι, οἱ ἱεῖροι ἐν τῇ γῇ. *Suid.* Ἐῖεροις, νεκροῖς, ἀπὸ τοῦ ἐν τῇ ἔρᾳ καὶ ὅθι. The Greek ἔρα is the same as the Hebrew ער, the Chaldee and Syriac ܥܪ, answering to the English *earth* and the German *Erde*. It is remarkable that in Chaldee and Syriac ܥܪ is a preposition and signifies *below*.

Hades among the Greeks bore the general signification that it was the place to which the manes or spirits of the dead went after their burial. Sometimes it was used to denote not more than the grave or death (*Pind.* P. 5, 130, 1. 6 (5); *Aesch.* Ag. 667. cf. *Eur.* Alc. 13; *Hipp.* 1047). *Hades* was the god of the nether world (*Hes.* Th. 455), which consisted of two parts the happy fields of *Elysium* and the gloomy realms of *Tartarus*, (*Hom.* Od. XI. *Virg.* Aen. VI, 540-543,

*Hic locus est partes ubi se via findit in ambas :
Dextera, quae Ditis magni sub moenia tendit ;
Hac iter Elysium nobis ; at laeva malorum
Exercet poenas, et ad impia Tartara mittit."*)

The Jews believed that the soul after death was in a state of consciousness and consigned either to happiness or misery. The place or state they called *sheol* (שְׁאוֹל) in Hebrew, or *Hades* (ᾍδης) in Greek. Deriving שְׁאוֹל from שָׁאָל to ask, to summon, it would signify the place to which all are summoned, which has an insatiable craving for all (Prov. 27 : 20), and is the common habitation of the totality of the dead, both of the good and the evil (Gen. 37 : 35 ; 1 Sam. 28 ; Hab. 2 : 5 ; Ps. 6 : 6 ; 89 : 49. They conceived *sheol* to be a silent Ps. 94 : 17 ; 115 : 17, gloomy Job 10 : 21, sq. place, a place of rest, under ground, Numb. 16 : 30, 33 ; Job 11 : 7, 8, without attraction or enjoyment, subjecting those who go to it, to a melancholy and shadowy sort of existence. Hence שְׁאוֹל is sometimes synonymous with מוֹת. This the earliest conception of *sheol* rises in the later portions of the Old Testament and especially in the Messianic passages to the hope of an awaking from the sleep of death and to a coming to God, Ps. 17 : 15 ; Eccl. 3 : 21 ; 12 : 7 ; Is. 25 : 8 ; 26 : 19 ; Hos. 13 : 14 ; Dan. 12 : 2, 13, actually refers to a standing in his lot at the end of the days, to an awaking of the sleepers in the dust of the earth, some of whom should awake to everlasting life, and some to shame and everlasting contempt. "Lightfoot, Horae Heb. on Luke 16 : 22 ; 23 : 43, has shown that the Jewish schools dispose of the souls of the righteous till the resurrection under the threefold phrase : 1st, "the Garden of Eden" answering to the "Paradise" of the New Testament, Luke 23 : 43 ; 2d, "Under the throne of glory," being nearly parallel with the expression in Rev. 6 : 9, of souls crying "under the altar ;" for the Jews conceived the altar to be the throne of the Divine Majesty ; 3d, "In Abraham's bosom," which is the expression adopted by our Lord in the parable of Dives and Lazarus, Luke 16 : 22. He shows that the abode of the wicked before the Judgment is placed by the same Rabbins within sight of the abode of the just, and so that the one can converse with the other, as Dives is by our Lord represented as conversing with Abraham. From these, and similar authorities, we may conclude, that the Jews, like the heathen, looked for a state immediately after death, which in their popular language was said to be under ground, and in their ordinary phraseology was called *Sheol*,

Hades, Hell; that in this state were both the just and the unjust; the latter in a state of misery, the former in blissful enjoyment, called sometimes "Paradise, the Garden of Eden," sometimes "beneath the throne of glory," sometimes "in Abraham's bosom," Browne l. c. A. 86.

We have now to ascertain the sense in which *Hades* is used in the *New Testament*. A brief examination of the passages referred to in the preceding extract will answer our purpose. Our Lord's promise to the dying malefactor, "Verily I say unto thee, to-day shalt thou be with me in Paradise," Luke 23 : 43, plainly shows, that Paradise is not heaven, for Christ did not go from the cross to heaven, but His Body was laid into the tomb and His soul, as we shall show hereafter, went to hell or Hades. The soul of the malefactor, therefore, went not to heaven but to Hades or Paradise.

Again, in the parable of Dives and Lazarus, Christ represents the soul of Dives in hell and that of Lazarus in Abraham's bosom, the one undergoing torments, the other experiencing comfort. Both are in the same general abode but in separate regions, kept asunder by an impassable gulf. Dives can see Lazarus, and Abraham hears and converses with Dives—but all intercourse between the occupants of either place is impossible. The place where Dives endured agonizing pains is expressly called *Hades*, Luke 16 : 23. Hades and Abraham's bosom designate not a final, but an intermediate abode, for that the events of the parable transpired before the Resurrection and the Judgment is evident from what we read in vv. 27, 28. The brothers of Dives were alive on earth, unbelieving and impenitent like himself, and his request is that Lazarus should be sent "to testify unto them, lest they may also come into this place of torment."

The souls under the altar, Rev. 6 : 9—11, also are represented in a state of rest, clothed with white robes and comforted with hope. Their condition is one of *expectant*, not of *consummated* bliss. These examples show that our Lord and His Apostles use the terms "Paradise," "Abraham's bosom," "under the altar," and "Hades" in the same sense in which they are employed by Jewish writers. The idea of an intermediate state between death and the Resurrection of the dead and the Judgment, is also clearly taught by the writers of the New Testament, and it is equally clear from the forementioned passages, that the intermediate state is one of consciousness. Take, for instance, the words of our Lord: "Fear not them which kill the body, but are not able to kill

the soul," Matt. 10 : 28. Here a distinction is plainly drawn between the effect of death on the body and on the soul. If death suspends the life of both, then men *are* able to kill both; then they can kill the soul as much as the body, they can reduce the body to a state of corruption and the soul to a state of insensibility; but our Lord distinctly asserts the contrary; He says that they can kill the body and reduce it to a state of corruption, but that they can not kill the soul, they cannot suspend its life, now or ever. The apostle St. Paul says that death is gain to him, adding "I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better," Phil. 1 : 21, 23. How would death be better than life, if death were annihilation? and could he describe a state of annihilation or insensibility as "being with Christ?" But this condition is not final and perfect, for the same inspired writer says elsewhere, (2 Cor. 5 : 1-8) that while he would rather be absent from the body and present with the Lord, he yearns for the consummation of bliss by being clothed upon with the house from heaven, that is, with the resurrection body. He tells us that the sleep of death, which he describes as being "with Christ," and "present with the Lord," shall be changed into eternal life at the last trump, 1 Cor. 15. All the passages in which *eternal life* is promised to believers, imply that death, however it does affect the body, cannot destroy, annihilate, or even suspend in a state of insensibility, the immaterial part of our nature. The promise of *eternal life* is absolute, but its full fruition is uniformly referred to the resurrection of the dead and the last Judgment. We hold that it is impossible to entertain a sound and scriptural belief in the Resurrection and the Judgment without a belief in the intermediate state as one, in which *life* with the adjuncts of consciousness and sensibility continues to be the prerogative of the soul. Without discussing this question at greater length, we refer to the following passages in addition to those already noticed, in proof of the position we hold: Matt. 13 : 40 ; 16 : 27 ; 25 : 31-33 ; Mark 8 : 38 ; Luke 14 : 14 ; 23 : 46 ; John 5 : 28, 29 ; Acts 17 : 31 ; 1 Cor. 15 ; 2 Cor. 4 : 14 ; 5 : 10, 11 ; Phil. 3 : 20, 21 ; Col. 3 : 4 ; 1 Thess. 4 : 13-17 ; 5 : 2, 3, 23 ; 2 Thess. 1 : 6-10 ; 2 Tim. 4 : 1, 8 ; Heb. 9 : 27, 28 ; Jas. 5 : 7, 8 ; 1 Pet. 4 : 5 ; 5 : 4 ; 2 Pet. 3 : 10-12 ; Rev. 20 : 13-15, of also, Rom. 8 : 19-23 ; Heb. 11 : 40 ; 12 : 23. A careful examination of these and other passages of Scripture, will show that the manner in which

the doctrine of the intermediate state, is ignored and explained away by many, is as unscriptural and unevangelical as the Romish perversion of it into purgatory, that the soul at death passes neither to heaven, nor remains in a state of unconsciousness until the Judgment, but that *Hades* is to the souls of the righteous a state and place of partial bliss, and to the wicked a state and place of partial misery, destined in either case to be perfected and consummated respectively into the absolute bliss of heaven and the absolute misery of hell (*Gehenna*). This was the view of the early fathers, and a few citations from their writings will be found in place.

Justin Martyr (*Dial.* p. 307. Paris 1650) says; "Those who say that there is no resurrection, but that immediately after death their souls are taken up to heaven, these are not to be accounted either Christians or Jews." His own view he states thus explicitly: "I hold that no souls die (that would be a Godsend to the wicked); but the souls of good men remain in a better, of bad men, in a worse place, awaiting the time of judgment." *Dial.* p. 222.

Tertullian asserts that the souls of all men go to Hades (*inferi*) until the Resurrection, the souls of the just being in that part of Hades, called the bosom of Abraham or Paradise: *De Anima*, cap. 55.

Irenæus says that the souls of Christians "go into the place prepared for them by God, and there remain awaiting the Resurrection; after which they shall receive their bodies again and rise complete, that is, in the body, as the Lord arose, and thus shall come to the vision of God." *Iren.* 5: 31.

Origen affirms that "not even the apostles have received their perfect bliss; for the saints at their departure hence do not attain the full rewards of their labors, but are awaiting us, who shall remain on earth, loitering though we be and slack." *Hom.* VII, in *Lev.* Numb. 2.

Lactantius declares the same belief saying: "Let no one think that souls are judged immediately after death; for they are all retained in the same common place of keeping, until the time come when the Supreme Judge shall inquire into their good or evil deeds." *Instit. Div.* VII, 21.

Hilary says that it is "the law of human necessity that bodies should be buried and souls descend to hell or Hades" (*ad inferos*);—"that the faithful, who depart out of the body, are reserved in the safe keeping of the Lord for an entrance to the kingdom of heaven, being in the meantime

placed in Abraham's bosom, whither the wicked cannot enter on account of the great gulf fixed between them, until the time comes when they shall enter into the kingdom of heaven." *Hil.* In Psalm 138 and Psalm 120. Ed. Benedict. col. 514, 383.

Ambrose is very precise: "While the fulness of time is expected, the souls await the reward which is in store for them. Some pain awaits, others glory. But in the mean time the former are not without trouble, nor are the latter without enjoyment." *De Bono Mortis, C. X.*

Augustine declares: "The time between death and final resurrection holds the souls in hidden receptacles, according as each soul is meet for rest or punishment." *Enchirid. ad Laurent, c. 109.* Tom. 6, p. 236.*

We proceed now to the second head of our inquiry, viz.: *The meaning of our Lord's descent into hell.*

First of all we must state that the words "he descended into hell" are found in no creed anterior to that of the Church of Aquileia, about A. D. 400, although they are contained in a sort of exposition of the Christian faith given by Eusebius, which he translated from the Syriac, and which he states to have been given by Thaddaeus, the brother of the apostle Thomas, to the people of Edessa." *Browne, p. 92.* A list of the Creeds, in which the words are wanting, may be seen in *Pearson, Art. 5, p. 340.* They are found however in the *Roman Creed*, in that ascribed to *Athanasius, A. D., 600*, in the Creed of the Council of Ariminum, and in that of the fourth Council of Toledo, held in the year 633, and in that of the sixteenth Council of Toledo, held in the year 693. Although not found in the early Creeds, our Lord's descent into hell, was very generally received as an article of faith from the earliest times. In addition to the passages already given, we may cite the following, as embodying the sentiments of some of the most ancient Christian writers.

Irenaeus (V. 31): "Since our Lord went to the middle of the shadow of death, where were the souls of the dead, and after that rose again with his body, it is manifest that also the souls of his disciples, for whom the Lord has also done this, shall go to the invisible place, appointed to men by God."

Tertullian (de Anima, 6, 55): "Christ, who is God and man, died according to the Scriptures, was buried, and went

* These passages are taken from Bishop Browne's work, pp. 87, 88.

through the form of human death in Hades (*apud inferos*): nor did he ascend into heaven till he had gone down to the lower parts of the earth."

The language of *Athanasius*, as given by *Lord King* and warranted by the passages to which we refer is as follows: "Whilst Christ's body lay buried in the grave, his soul went into hell, to perform in that place those several actions and operations, which were necessary for the complete redemption and salvation of mankind; that he performed, after his death, different actions by his two essential parts: by his body he lay in the grave, by his soul he went into hell and vanquished death. (See *Athan. de Salut. adv. Jes. Christ. et adv. Appolinarium*, Tom. 1, p. 645, *ibid. de Trinit. c. 7; de Incarnatione Christi lib. 1, 6, 13.*) The early fathers used the doctrine of our Lord's descent into hell as an argument against the Arian and Appolinarian heresies, according to which Jesus Christ had not a natural human soul and Appolinarius taught that Christ had no proper intellectual or rational soul, but that the Word was to him, in place of a soul; and the arguments produced by the fathers for the conviction of this error was, that *Christ descended into hell*, which the Appolinarian could not deny; and that this descent was not made by his divinity, nor by his body, but by the motion and presence of his soul, and consequently, that he had a soul distinct both from his flesh and from the Word, (*Pearson*, p. 358.) Nothing could be clearer or more to the point than the following passage from *Fulgentius ad Trasimund, Lib. 3, c. 34*, "*Humanitas vera Filii Dei nec tota in sepulcro fuit, nec tota in inferno; sed in sepulchro secundum animam ad infernum Christus descendit; et secundum eandem animam ab inferno ad carnem, quam in sepulchro reliquerat, rediit, secundum divinitatem vero suam, quæ nec loco tenetur, nec fine concluditur, totus fuit in sepulcro cum carne, totus inferno cum anima; ac per hoc plenus fuit ubique Christus; quia non est Deus ab humanitate quam suscepit separatus, qui et in anima sua fuit, ut solutis inferni doloribus ab inferno victrix rediret, et in carne sua fuit, ut celeri resurrectione corrumpi non posset.*"

The proof adduced from Holy Scripture for the doctrine of our Lord's descent into hell consists mainly of three passages, viz: Acts 2: 27—31; Eph. 4: 9, and 1 Pet. 3: 19.

In Acts 2: 27—31, St. Peter quotes the sixteenth Psalm and makes the words, "Thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption"

the theme of commendation. He argues that they cannot apply to David, because he died and was buried and therefore saw corruption and declares that David spoke this of Christ, whose soul was not left in hell (Hades) neither did his flesh see corruption, for he rose again from the dead. Here the apostle plainly affirms that the flesh of Christ did not see corruption and that his soul was not left in Hades; and that in these respects the case of Christ is unique and exceptional; for when human beings die, the soul leaves the body and passes to the intermediate state (Hades) and the body is laid in the grave and sees corruption; this condition remains unchanged until the day of judgment. But all this was different in the case of our Lord, for although he died, although his soul left his body and went to Hades and his body was laid in the tomb, death had no power over him and on the third day after his death his soul returned to his body and the body returned from the tomb. This explicit statement of St. Peter proves, therefore, our Lord's descent into hell (Hades) and explains as well as corroborates Christ's promise to the dying thief that he should be with him that day in paradise, for we have already seen that paradise is part of Hades.

Less clear is the passage Eph. 4 : 9 : "Now that he ascended, what is it but that he first descended into the lower parts of the earth?" It has already been shown at the beginning of this article, that τὰ κατωτέρα, and similar expressions were used anciently as synonymous with ᾅδης, because Hades was supposed to be situated beneath the earth, or in the lower parts of the earth; the apostle may, therefore express in this passage our Lord's descent into hell. There is no doubt that many of the fathers understood and quoted this verse in support of the doctrine of the descent into hell, (cf. *Irenæus* V, 31; *Origen*, Hom. in Matth. al. § 132; *Athanasius*, *Ep. ad Epictetum* and *Oratio* I, contra *Arianum* § 45; *Hilary* on Ps. 57, § 19. *Jerome* (ad loc.): "*Inferiora autem terræ infernus accipitur, ad quem Dominus noster salvatorque descendit.*" So also the Commentary attributed to *Ambrose* and *Hilary*: "*Si itaque hæc omnia Christus unus est, neque alius est Christus mortuus, alius sepultus, aut alius descendens ad inferna et alius ascendens in cælos, secundum illud Apostoli, Ascendit autem quid est,*" etc. *De Trin.* X, 65. And there is nothing in the verse itself which conflicts with such an interpretation. Still it

can hardly be made a proof-passage, for it is certainly susceptible of other explanations. *Pearson* (l. c., p. 345) clearly shows that "the lower parts of the earth," in the absence of any specific mark of time, may denote only "the place beneath," i. e., the earth itself contrasted with heaven, as when our Lord said "Ye are from beneath, I am above; ye are of this world, I am not of this world," John 8 : 23; or to his incarnation, according to the words of David: "My substance was not hid from thee, when I was made in secret, and curiously wrought in the lower parts of the earth," Ps. 139 : 15; or to his burial: "Those that seek my soul to destroy it, shall go into the lower parts of the earth." Ps. 63 : 9.

The third passage in support of this doctrine has occasioned so much discussion, and is so intimately connected with the last object of our inquiry that we have thought it desirable to take it up under that head, viz :

III. *The object of our Lord's descent to Hades.*

The passage, 1 Pet. 3 : 19, stands in the context from ver. 18—20, in a literal and grammatical translation, as follows : "Because Christ also suffered for sins once, a just person on behalf of unjust, in order that he might present us to God, put to death indeed in the flesh, but made alive in the spirit, in which also he went and preached to the spirits in prison, which were disobedient formerly, when the long-suffering of God was waiting in the days of Noah while the ark was preparing," etc. The reasons for this translation appear from the exegesis, to which we now proceed.

Ver. v. 18, gives the reason why suffering for well-doing is better than suffering for evil-doing; because it establishes the conformity of Christians to Christ their head. *He* suffered for sins once; that is he voluntarily underwent suffering for *our* sins; he made himself our sin-offering, he suffered *in our stead*, and his sufferings were the means of *everlasting blessedness to others* and of eternal glory to himself; so we also suffer, and for sins, not indeed for the sins of others, but for our own, and by parity of reasoning it follows that the sufferings of Christians not only conforms them to Christ (with reverence be it spoken), but are the means of everlasting blessedness to themselves and of eternal glory to Christ. This applies not to *all* suffering, but only to suffering for *well-doing*. This "beam of comforting light falls on the sufferings of Christians from this *ἀναξ* through *αἰ*," *Besser*. *αἰ* indicates the analogy and shows that *ἀναξ* belongs to

Christ and his followers. He suffered once and once only, once for all. So it will be with us. Our suffering is only once, limited to a short space of time; it is only for a season, and our present suffering is not worthy to be compared with the glory that shall be revealed in us. The way to glory lies through the valley of humiliation. Christ suffered as a just person on behalf of unjust; of course here the comparison is only relative, for although we are called *δίκαιοι* in v. 12, and suffer as *ἀδικοι*, yet is our *δικαιοσύνη* infinitely inferior to that of Christ, and our suffering not vicarious like *his*, for we suffer not *ὑπερδίκων*, but *κατὰ ἁμαρτίαν ἡμῶν*. The end of our Lord's suffering is stated in the words *ὡς ἡμᾶς προσάγαγῃ τῷ θεῷ*, "that he might bring us near to God." "This is the fruit of our Lord's passion, that he brings the wanderers back to the Father, and the lost to the homes of blessedness;"* or, in the words of *Bengel*: "That going himself to the Father, he might bring in, who had been alienated but now justified, together with him into heaven, v. 22, by the selfsame steps of humiliation and exaltation, which he himself had trodden. From this verse onward to ch. 4 : 6, Peter thoroughly links together the course or progress of Christ and believers, (wherein he himself also followed the Lord according to his prediction, John 13 : 26) in conjunction with the unbelief and punishment of the many."† The apostle next proceeds to specify the manner how Christ opened the way of our being brought to God. We have here a double antithesis *θανάτω* and *ζωοποιήσε*, and *σαρξ* and *πνεῦμα*; the two nouns have been variously explained. *Oecum.*, *Theoph.*, *Gerhard*, *Clarius*, *Calov*, *Horneius*, *Cappellus* make them erroneously to denote the human and the divine natures of Christ; *Castellio* (also *Corn. a Lap.* *Flacius*, *Estius*, *Bengel*) interprets: *Corpore necatus, animo in vitam revocatus*; *Grotius* paraphrases *σαρξ* by "*quod attinet ad vitam hanc fragilem et caducam*," and explains *πνεῦμα* by *that divine power*. There are many other variations; without entering upon their discussion, we hold with *Alford* that the two nouns have adverbial force and that this con-

* *BULLINGER*: *Hic est fructus passionis dominicæ, quod fugitivos reducit ad Patrem, et perditos in ædes beatas.*

† "*Ut nos qui ab alienati fueramus, ipse abiens ad Patrem secum una, justificatos, adduceret in cælum, v. 22, per eosdem gradus, quos ipse emensus est, exinanitionis et exaltationis. Ex hoc verbo Petrus, usque ad c. 4 : 6, penitus connectit Christi et fidelium iter sive processum (quo etiam ipse sequebatur Dominum ex ejus prædicatione, John 13 : 26) infidelitatem multorum et pœnam innectens.*"

struction removes the difficulties which otherwise spring up. The fact is that, *quod ad carnem*, Christ was put to death, *quod ad spiritum*, he was brought to life. "His flesh was the subject, recipient, vehicle, of inflicted death; his spirit was the subject, recipient, vehicle of restored life. But let us beware, and proceed cautiously. What is asserted is not that the *flesh died* and the *spirit was made alive*, but that "*quoad*" the flesh the Lord died, "*quoad*" the spirit, he was made alive. He, the God-man, Christ Jesus, body and soul, ceased to live in the flesh, began to live in the *spirit*; ceased to live a fleshly mortal life, began to live a spiritual resurrection-life. His own spirit never died, as the next verse shows us." *Alford*: "This is the meaning, that Christ by his sufferings was taken from the life which is flesh and blood, as a man on earth, living, walking and standing in flesh and blood, * * * and he is now placed in another life, and made alive according to the spirit, has passed into a spiritual and supernatural life, which includes in itself the whole life which Christ now has in soul and body, so that he has no longer a fleshly but a spiritual body," *Luther*. "It is the same who dies and the same who is again made alive, both times the whole man, Jesus, in body and soul. He ceases to live, in that *that*, which is to his personality the medium of action, falls under death; and he begins to live, in that he receives back this same for a medium of his action again: The life which fell under death was a fleshly life, that is, such a life as has its determination to the present condition of man's nature, to the externality of its mind and connection. The life which was won back is a spiritual life, that is, such a life as has its determination from the Spirit, in which consists our inner connection with God," *Hofmann*, *Schriftbeweis* 2, 336.

in 5, v. 19 clearly refers to πνεύματι and must be rendered "in which," not *by* which as in E. V. καὶ may be connected with the whole period and rendered, "in which he also went, etc." (*Alford*), or with τοῖς ἐν φυλακῇ πνεύμασι and translated "in which he went and preached also (or even) to the spirits in prison," *Steiger*. The latter construction seems preferable, for it not only avoids the awkwardness of subordinating the whole period to what precedes, but also gives prominence to the new idea that the activity of Christ reached even to the spirits in prison. On τοῖς ἐν φυλακῇ πνεύμασι see below. πορευθεὶς denotes the actual presence of the spirit of Christ in the place of departed spirits, for πορευθεὶς εἰς οὐρανὸν in v.

22 clearly shows that that participle must refer to local transference. *ἐκήρυξεν* is=almost *ἐηγγελίσαστο* (from cf. ch. 4 : 6, whose *ἐηγγελίσθη* is used with reference to the dead); our verb in connection with *τὸ εὐαγγέλιον* is found in Matt. 4 : 23; 9 : 35; Mark 1 : 14; 16 : 15; it implies the preaching of the gospel in Mark 1 : 38; 15; Matt. 3 : 1; 4 : 17; 9 : 35; it has this meaning in the following passages, Matt. 10 : 7; 24 : 14; Mark 3 : 14; 6 : 12; 13 : 10; Luke 9 : 2; Acts 9 : 20; 10 : 42, 43; 1 Cor. 1 : 23; Phil. 1 : 15; 2 Tim. 4 : 2; it is never used in the sense of judicial announcement and N. T. usage clothes it with the meaning "to preach the gospel."

V. 20 describes the character of the spirits in prison; they were still disobedient (*ἀπειθήσαντες*), i. e., unbelief exhibited in disobedience. They derided the prediction of the coming flood, and despised the exhortation to repentance, *ποῦ ὅτε* distinctly marks the period of their unbelief, viz. : the time during which the ark was preparing. The long suffering of God gave them one hundred and twenty years' time for repentance. In *ἀπεξεδέχετο*, which is doubtless the true reading (A.B.C.K.Z.) the full time during which the exercise of the divine longsuffering took place, is brought out, just as *κατασκευάζειν* intimates the difficulty and protracted duration of the building of the ark.

Sound exegesis clearly establishes the apostolic declaration, that our Lord Jesus Christ, after his crucifixion, went in spirit to the place of departed spirits (*Hades, Sheol* as in Syriac) and there preached to those spirits who, in the days of Noah, during the building of the ark, persisted in unbelief and disobedience. Why, what and with what effect he preached there, is not revealed. The apostle's declaration, however clearly established, has been felt from the earliest times to present many and great difficulties, and occasioned an almost endless variety of interpretations, the main features of which will appear in the following classification. Making the *κέρνυμα* of our Lord the starting point, we have the following survey (given by Steiger):

CHRIST PREACHED. I. *Mediately*: 1. by Noah, 2. by the apostles. II. *Immediately, in the realms of the dead*: 1. to the good; 2. to the good and the wicked; 3. to the wicked.

I. 1. *Christ preached mediately by Noah.* Augustine, Bede, Thomas Aquinas, Lyra, Hammond, Beza, Scaliger, Leighton, Horneius, Gerhard, Elsner, Benson, *al.*, and

among more recent authors John Clausen, and Hofmann (*Schriftbeweis* 2, 335—341) hold that Christ preached by Noah to his cotemporaries, that preacher of righteousness, not preaching of himself, but in obedience to the prompting of the spirit of Christ; so that while Noah was the instrument, Christ was virtually preaching by him. In illustration of this view we quote *Augustine* (Ep. 99 *ad Euodiam*; cf. also Ep. 164): "*Spiritus in carcere conclusi sunt increduli qui vixerunt temporibus Noe, quorum spiritus, i. e., animæ erant in carne et ignorantie tenebris velut in carcere conclusæ; Christus iis non in carne, qui nondum erat incarnatus, sed in spiritu, i. e., secundum divinitatem prædicavit*;" and *Beza*: "Christ, says he (the apostle), whom I have already said to be vivified by the power of the Godhead, *formerly* in the days of Noah, when the ark was preparing, going forth or coming * * not in a bodily form (which he had not yet assumed) but by the self-same power through which he afterwards rose from the dead, and by inspiration whereof the prophets spoke, preached to those spirits who now suffer deserved punishment in prison, as having formerly refused to listen to the admonitions of Noah?"

This kind of interpretation, notwithstanding the respectable authorities who advocate it, will be rejected by candid scholars as arbitrary and ungrammatical. As arbitrary, because the apostle neither intimates any such figurative preaching of the spirit of Christ in Noah, nor that Noah preached at all; as ungrammatical, because

a. The subject of discourse is not the Logos but the God-Man (*Calov*), and the means by which he preached is not the Holy Spirit, but the spirit of Christ (*ἐν ᾧ sc. πνεύματι*)

b. The object (*πνεύματα*) designates not living men, but departed spirits (cf. Luke 24 : 37; Heb. 12 : 23; Rev. 22 : 6).

c. The metaphorical *φυλαχή* of *Augustine* ("*caro et ignorantie tenebræ*") and the "*qui nunc in carcere meritis dant pœnas*" of *Beza* are inadmissible, the former because it destroys all local reference and thus spiritualizes away the historical value of the apostle's declaration, the second because it takes an unjustifiable liberty with that declaration in transferring to the present what manifestly belongs to the past; *ἐπαθεν, θανάτωθεις, σωποιοθεις* and *πορευθεις* *ἐχέρουεν* set forth historical events in chronological order, and the *τοῖς ἐν φυλαχῇ πνεύμασιν* "*describes the local condition of the πνεύματα as the time when the preaching took place*," (*Alford*).

d. *ἀπειθήσαντι ποτὶ* interrupts the chronological order, and

plainly separates the time of Christ's preaching from the time of their disobedience. *Bengel* says: "*Si sermo esset de præconio per Noë, τὸ aliquando aut plane omitteretur, aut cum prædicavit jungeretur;*" and *Flacius*, as he disjoins the kind of preaching from the disobedience of those Spirits, so on the other hand, he conjoins it with their imprisonment or captivity."

e. πῶρευθεις, as compared with v. 22, cannot be resolved into a pleonasm; giving to the words their common meaning *πορευθεις ἐκέρυξεν* must mean, "he went away and preached." (*Hensler*.)

I. 2. *Christ preached mediately by the Apostles.* This is the view advocated by *Socinus*, *Vorst*, *Grotius*, *Schöttgen*, *Schlichting* and *Hensler*. It is distinguished, like I, 1, by the metaphorical interpretation of τοῖς ἐν φυλακῇ πνεύματων; ἐν φυλακῇ—the prison of the body (*Grotius*;) or—the prison of sin (*Socinus*, *Schlichting*, *Hensler*;) and the πνεύματα either—the Jews (*subjugo legis existentes*;) or—the Jews and Gentiles (*subpotestate diabolijacentes*;) *πορεύει* is explained in the sense that those to whom Christ preached have now ceased to be unbelievers; *Hensler*, who gives this explanation, is constrained to read in the next clause ὅτι. But it is a purely arbitrary assumption, unwarranted by the facts of the case that all have believed. *πορευθεις ἐκέρυξεν*, according to the advocates of this view, refers to the efficacy of Christ through the Apostles, but it requires an uncommonly fertile imagination to bring this out. The supposed analogy in Eph. 4 : 21 ; 2 : 17, cannot be pressed into the service of these expositors, for the context is too plain to admit of a similar construction; the αὐτὸν ἠκούσατε of Eph. 4 : 21 is—ἐμάθετε τὸν χριστὸν v. 20, and ἐν αὐτῷ ἐδιδάχθητε v. 21, while ἐλθὼν εὐηγγελίσατο εἰρήνην in Eph. 2 : 17, clearly refers back to αὐτὸς γὰρ ἐστὶν ἡ εἰρήνη ἡμῶν v. 14, and denotes his coming to the earth in person to make known the covenants of peace, sealed with his atoning sacrifice. On grammatical grounds this view is altogether untenable and its advocates are constrained to waive grammatical considerations. Although *Huther* justly remarks, "How this interpretation heaps on caprice on caprice, need not be shown," the following objections to it may be found useful.

a. The πνεῦμα in which Christ preached according to this view must be the Holy Spirit, but this is 1, forbidden by the contexts for ἐν ᾧ refers to the πνεύματι immediately preced-

ing it. 2. Gives a double meaning to πνεῦμα, for πνεύματι must signify the souls of men.

b. Christ preached by the Apostles not during his bodily death, v. 18, but after his exaltation, v. 22. *Steiger.*

c. πορευθεῖς in point of time immediately follows θανταωθείς μὲν σαφῶς, σωτηριάζεις δὲ πνεύματι and denotes an actual going away. These considerations abundantly refute explanations like that, of *Grotius*, which we give as a sample of theological finessing: "*Adjungere voluit Petrus similitudinem a temporibus Noe, ut ostendat quanto res nunc melius per Christum quam tunc per Noen processerit.*"

We now pass on to the second class of interpretations, viz: II. Christ preached immediately in the realms of the dead.

1. To the good. *Marcion* (*Iren.* I, 24, 27, cf. *Waleh*, *Hist. d. Ketzer.* I, 512; *Neander. Ch. Hist.* I, p. 799,) held that Christ then set at liberty those whom the Old Testament describes as ungodly, but whom he (*Marcion*) maintained to be better than the believers of the Old Covenant, who had to stay behind in hell. The Apocryphal gospel of *Nicodemus* asserts the same concerning the truly good (see *Birch's Auctarium* p. 109—147, cf. *Matthæi* p. 200 and *Euseb. H. E. I.*) *Irenæus* (IV, 27, 2; V, 31, 1.) taught that Christ announced to the pious (the patriarchs and others,) the redemption he had purchased, in order to bring them into the heavenly kingdom, (cf. *Just Mart. Dial. c. Tryph.* p. 298.) This is substantially the view of *Tertullian* (*de Anima* 7, 55,) *Hippolytus* (*de Antichr.* c. 26,) *Isidorus* (*Sent.* I, 16, 15,) *Gregory the Great* and the *Greek Church*, (*Petr. Mogilæ Conf., Eccl. Ge. Orth.* I, 49, etc.; *Joh. Damas. de Orth. fide* III, 26,) the *Schoolmen* (*Anselm, Albertus, Thom. Aquin.*) *Zwingle* and *Calvin*. *Zwingle* (*Fidei Chr. Expos. art. de Chr.* VII) says: "It is to be believed that he (Christ) departed from among men to be numbered with the inferi and that the virtue of his redemption reached also to them, which St. Peter intimates, when he says, that to the dead, i. e. to those in the nether world, who, after the example of Noah, from the commencement of the world, have believed upon God, while the wicked despised his admonitions, the gospel was preached. On doctrinal ground he defends his view by the position that no one could come to heaven before Christ (*Jno.* 3 : 13) because he must have in all things pre-eminence (*Col.* 1 : 18.) (*De Vera et f. rel. art. de baptismo* p. 214, 29.) *Calvin* interprets φηλαζῆ by "*specula sive ipse excubandi actus*" and describes

the spirits in ψυχῇ as "*pice animæ in spem salutis promissæ intentæ, quasi minus eam considerarent.*" Perceiving a difficulty in ἀντιθέσιν ποτε x. τ. λ. he explains: "*Quum increduli fuissent olim; quo significat, nihil nocuisse sanctis patribus, quod impiorum multitudine pæne obruti fuerint;*" that as those believers sustained no injury to their souls from the multitude of believers that surrounded them, so also now believers are, through baptism, delivered from the world. The way in which he justifies his interpretation, sets forth views to which many, that now call themselves after the Genevan Reformer, are hardly prepared to subscribe: "*Discrepat, fateor, ab hoc sensu Græca syntaxis; debuerat enim Petrus, si hoc vellet, genitivum absolutum ponere. Sed quia apostolis novum non est liberius casum unum ponere alterius loco, et videmus Petrum hic confuse multas res simul coacervare, nec vero aliter aptus sensus elici poterat; non dubitavi ita resolvere orationem implicitam, quo intelligerent lectores, alios vocari incredulos, quam quibus prædicatum fuisse evangelium dixit.*" To this class of interpreters, Bp. Browne also belongs, who make ἐκήρυξεν to signify *proclaimed*, and explains that Christ proclaimed to the patriarchs that their redemption had been fully effected, that Satan had been conquered, that the great sacrifice had been offered up, and asks if angels joy over one sinner that repenteth, may we not suppose Paradise filled with rapture when the soul of Jesus came among the souls of redeemed, himself the herald (ἐκήρυξεν) of his own victory. Browne's view is that of Horsley (Vol. I. Serm. 20), who favors, however, in language more decided than Browne's, the view that Christ virtually preached to those "who had once been disobedient in the days of Noah." The difficulty of ἀντιθέσιν Browne supposes to be met by the consideration that many who died in the flood were, nevertheless, saved from final damnation, which he thinks highly probable. The real difficulty, in his opinion, "consists in the fact that the proclamation of the finishing of the great work of salvation, is represented by St. Peter as having been addressed to these antedeluvian penitents, and as mention is made of the penitents of later ages, who are equally interested in the tidings." We have already shown that ἐκήρυξεν cannot be diluted into a mere proclaiming or heralding forth, and we shall show, by and by, that the antedeluvian sinners, not penitents, appear to be singled out because of the enormity of their wickedness and that the

fact of their being made the objects of Christ's tender solicitude, seems to shed the light of heaven on one of the most bewildering subjects in religion.

The objections to this whole view in its different modifications are,

a. The text says nothing whatever of the *good*, but refers explicitly to the disobedient. All interpretations which ignore this distinct and explicit reference, are arbitrary and substitute speculation for the language of inspiration.

b. The text says nothing whatever of the *repentance* of the coteremporaries of Noah, nor does any other passage of Scripture give us any information to that effect, we must therefore conclude that the expedient which makes those antediluvians to have repented at the breaking in of the flood, however ingenious, amounts to simple assumption. (The last view is held by *Suarez, Estius, Bellarmine, Luther* on Hos. 4 : 2, A. D. 1545, as quoted by *Bengel, Peter Martyr, Oslander, Quistorp, Hutter, Gessner* and *Bengel*. The latter says: "*Probabile est nonnullos ex tanta multitudine, veniente pluvia, resipuisse: cumque non credidissent dum expectaret Deus, postea cum arca structe esset et poena ingrueret, credere coepisse: quibus postea Christus, eorumque similibus, se præconem gratiæ præstiterit.*" *Browne* also shares this view.)

II. 2. *Christ preached in the realms of the dead to the good and the wicked.* This is maintained by *Athanasius, Ambrose, Erasmus, Calvin*, *Instit.* 2, 16 : 9. Christ's preaching to the good is described as a "*prædicatio evangelica ad consolationem*," to the wicked as a "*prædicatio legalis, exprobatoria, damnatoria ad terrorem.*" *Bolten* quotes the language of Abraham to Dives (Luke 16 : 23 sq.) in support of this view, which is, however, open to the same objection as II. 1. viz.: that Scripture is silent concerning the good.

II. 3. *Christ preached in the realms of the dead to the wicked.* *Luther* (*Werke*, Leipz. Vol. XII, p. 285) appears to favor this view when he says "that one could not reject this opinion, because that which St. Peter clearly affirms, etc." Even under this head we have divergent opinions in connection with the question whether Christ manifested himself to the disobedient as Redeemer or as Judge.

Flacius, Calov, Buddeus, Wolf, Aretius, al., make the burden of Christ's preaching an announcement of condemnation. *Hollaz* (quoted by *Huther*) say: "*Fuit prædicatio*

Christi in inferno non evangelica, quæ hominibus tantum in regno gratiæ annuntiatur, sed legalis, elenchtica, terribilis, eaque tum verbalis, qua ipsos æterna supplicia promeritos esse convincit, tum realis immanem terrorem iis incussit."

Against this view, it may be said,

a. That *xp̄gōssēs*, as already stated, used of Christ and the apostles does not admit of such a sense, but uniformly signifies to preach the gospel;

b. That such damnatory preaching besides being utterly superfluous in the case of spirits already reserved to condemnation (*Alford*) is derogatory to the character of the Redeemer; Christian consciousness revolts from the thought that the holy Jesus, whose dying words were words of forgiveness and love, should have visited the realms of the dead and exulted over the misery of the damned and publishing his triumph have intensified their torments and made hell more of hell to them;

c. That the context forbids such a view, "As if Peter would console the faithful with the arguments, that Christ, even when dead, underwent suffering on behalf of those unbelievers" (*Calvin*); for it must be borne in mind that the whole passage, of which these much controverted verses form part, is designed to show how the sufferings of Christ minister to the consolation of believers. cf. *Wiesinger*, p. 241).

We come now to the only remaining view, according to which Christ visited the realms of the dead and preached there the gospel to the wicked. This is the explicit declaration of the apostle, who says nothing, however, of the effect of his preaching, whether many, few, or any, were converted by it. It is necessary to start with this caution, because the disregard of it has led many expositors, especially among the fathers, to unwarranted conclusions. *E. g.*, *Clement of Alexandria* says: "Wherefore that he might bring them to repentance, the Lord preached also to those in Hades. But what do not the Scriptures declare, that the Lord has preached to those that perished in the deluge and not to these only, but to all that are in chains and that are kept in the ward and prison house of Hades;" adding, that while Christ preached only to those of the Old Testament, the apostles, after his example, must have preached there, and that also to the heathen, but both only to the good, "to those that lived in the righteousness, which was agreeable to the law and philosophy, yet still were not perfect, but passed through life under many short-comings." *Origen* (on 1

Kings 28, Hom. 2) adds to this, that the prophets had also been there, in order to announce beforehand the arrival of Christ, but confines the number of the delivered also to those who before death had been prepared for it. This view seems to have generally spread through the Eastern Church. (See *Steiger*, p. 225.) These, and similar opinions, can not be taken as interpretations, for they superadd inferences which are not warranted by the language of St. Peter, who declares that Christ preached the Gospel in Hades to the unbelieving cotemporaries of Noah; nothing more, nothing less.

It has been shown above that *Hades* denotes the place of the departed and consists of two separate regions, kept asunder by an impassable gulf. As we know from our Lord's promise to the penitent thief, that he went on the day of his crucifixion to paradise, so we learn from St. Peter that he preached to the spirits in prison, and that these disembodied prisoners were those of men who were disobedient in the days of Noah, while the ark was preparing.

The word *πυλακή* cannot be rendered otherwise than *prison*. Cf. Matt. 5 : 25 ; 14 : 3 ; 18 : 30 ; 25 : 36, 39, 43, 44 ; Mark. 6 : 17, 27 ; Luke 3 : 20 ; 12 : 58 ; 21 : 12 ; 22 : 33 ; 23 : 19 ; John 3 : 24 ; Acts 5 : 19 ; 12 : 4 and in 13 other places ; 2 Cor. 6 : 5 ; 11 : 23 ; Heb. 11 : 36 ; Rev. 2 : 10 ; 22 : 33.

The word *ἐκήρυξεν* has been shown to signify "preached the gospel." It has this sense in the following passages : Matt. 3 : 1 ; 4 : 17 ; 10 : 7, 27 ; 11 : 1 ; Mark 1 : 7, 38, 39 ; 3 : 14 ; 5 : 20 ; 16 : 20 ; Luke 4 : 44 ; Rom. 10 : 14 ; 1 Cor. 9 : 27 ; 15 : 11 and was thus understood by *Irenaeus* (4, 37, 2, p. 347 *ed Grabe*.) "*Dominum in ea quae sunt subterrâ descendisse evangelizantem adventum suum.*"

Clemens Alex. (*Strom* 6, 6, ὁ κύριος δὲ οὐδὲν ἕτερον εἰς αὐτοὺς κατέβη, ἢ διὰ τοῦ εὐαγγελίσασθαι. So *Cyril Alex.* on John 16 : 16 and in Hom. Pasch. 20.) The disembodied spirits in prison to whom Christ preached the gospel were the cotemporaries of Noah, who during the building of the ark persisted in unbelief and disobedience and, as to the flesh, perished in the waters of the flood. Thus far we have strictly confined ourselves to the explicit language of Holy Writ ; but now the question springs up, whether our Lord's preaching had an exclusive reference to those disembodied spirits or the force of an example bearing on the case of others similarly circumstanced. In answering this question it is important to remember.

1. That the circumstances of that preaching are altogether unique and not likely to recur. Christ visited the realms of the dead in his spirit after his crucifixion and before his resurrection, but he is now risen from the dead and has ascended to heaven.

2. The reason why those sinners are mentioned and none others, seems to be their connection with the ark, the type of baptism, so that those eight persons who were saved in the ark are types of all who are now saved through baptism, while the unbelieving contemporaries of Noah seem to be typical of all who are not saved by baptism.

On the one hand, therefore, we have a consideration that points to an exclusive reference to those disembodied spirits, and on the other, one that seems to warrant a reference to others similarly situated. In the former case it is difficult, if not impossible, to account for the signal mercy vouchsafed to them—it gives us the apostle's statement and leaves us in hopeless bewilderment. In the latter a beatific vision of the wondrous efficacy of the atonement seems to spring up before us in the exhibition of mercy and truth, of righteousness and peace to those that sit in darkness and in the shadow of death. If such mercy was shown to the hardened impenitents of the day of Noah that the Son of God visited them in the gloomy prison of the spirit-world and preached to them the gospel, may we not cherish the hope that similar mercy may be shown to the untold millions who, without any fault of theirs, die in heathen or Mohammedan countries, beyond the reach and influence of the gospel, having never had Christ preached to them by missionary or evangelist? This is simply an inquiry, not an interpretation but it is an inquiry, which, though answered affirmatively, conflicts neither with revealed truth nor with the bounden duty of the Church of Christ to go forth into all lands, to cross every sea, to master every spoken tongue, that the gospel in all its fulness and freeness may be preached to every creature. Our query, though answered in the affirmative, does not conflict with the revealed conditions of salvation, those, who hear the gospel, cannot be saved unless they repent and believe. We know not any other doctrine than that *extra Christum nulla salus*, but we are hardly prepared to affirm that the work of Christ in the redemption of the world is limited to this earth of ours and to the present state of existence and to deny the possibility of a *ἡγνυμα* in the realms of the dead, among the disembodi-

ed spirits of pagans, Mohammedans or the adherents of other false religions, adapted to their state as the preaching of the gospel here on earth is to ours, and still enforcing the same conditions of repentance and faith, as necessary to salvation. While such a train of thought is full of consolation with reference to the classes specified, it has of course no bearing whatsoever on those who hear the gospel but persist in unbelief; for them the day of grace and salvation is now—they have no hope of an opportunity of repentance after death—they must repent and believe, now is the time of his mortal life, or forfeit salvation; it cannot affect the duty of the Church of Christ to use every lawful means of evangelizing the world. The truth in this difficult but most interesting inquiry lies midway between purgatory and universal restitution and centres in the thought that the atonement of our Lord Jesus Christ affects all men in every age of the world's history; that it does so retrospectively even to the hardened sinners that perished in the flood the apostle plainly declares, who is prepared to deny its prospective efficacy in their antitype, i. e., in the case of such as are not saved through baptism, not such as die as *baptized heathens*, but such as die beyond the reach, knowledge and sound of the gospel.

This whole subject is one of great difficulty, on which none may speak or ought to speak *ex cathedra*; it is fortunately an open question and in our treatment of it, we have endeavored to steer clear of all arbitrary, forced and unnatural interpretations, and to present it in a form that may stimulate inquiry and correct superficial and erroneous views. Much more may be said, and although what has been said, might be said better, enough has been said to enable the reader to supply our deficiencies.

ARTICLE II.

THE ESSENTIAL PRINCIPLE OF REFORM.

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OUR times are marked by a peculiar emphasis in reformatory theory and effort. The stirring events of the last few

years have added fresh impulse to the ardor with which the earnest mind of our country was before directed to the possibilities and means of a better condition of man's personal and social state. Our ears discern a sound of unusual velocity in the chariot-wheels of progress, as Providence is driving them over the crushed fruits of former evils. There is an eager endeavor to reconstruct and reform, and a general expectation that the movement of events is onward to worthier and happier developments of life and society than have yet been enjoyed.

We cannot be indifferent to these things. Our contact with the thinking mind of the day, and much more, our obligation to bear a worthy part in every movement connected with the public good, oblige us to give them an earnest attention. It is our privilege and glory, to cast our influence in favor of the true and right in every question that concerns human welfare. These movements are not incipient, but the unfolding and ripening fruit of agitations and efforts in earlier times. They involve and recall the *whole subject* of moral and social reform. As it is not all gold that glitters, so it is not all reform that assumes that popular name. We must sift the true from the false, and discriminate the diamond from the dust. In the discussion and experience of the past, and in the emphatic teaching of current events, present inquiry has attained vantage position for the comprehension of the entire reformatory problem. The constant effort of restless theorists and devoted workers, has thrown off results, successful, injurious, or mingled, which show, in no doubtful light, the line along which all true endeavor must move. It is our purpose, standing as we all do, in the midst of this light, to mark and present

The Essential Principle of Reform.

Our discussion will involve a presentation of what we conceive to be this true principle, and illustrations of its correctness, in examples of failure by its violation, and success by its observance. Success, in this relation, may be regarded as a seal of correctness; since it indicates the guidance of Heaven's own laws, for the promotion of human welfare. Attempted reforms that fall, like barren blossoms, fruitless of blessing, reveal thus their want of proper grafting into the true living principle.

I. Our first guiding lines, as we approach this subject, appear in recalling the source of all reformatory endeavor. It

is the pressure of the evils sought to be removed. Mankind has ever been groaning in bondage to them. Along with the sigh for spiritual redemption, all ages have uttered constant pleadings for deliverance from the burdens of social and economic disorder and wretchedness. There has been a ceaseless and sore consciousness, that man is out of his organic and constitutional sphere, and society is disordered, moving with distressing frictions and inequalities. No time has been without men with eyes to see and hearts to feel the existence of these evils. Out of this oppression, wrong and unrest, there has come a ceaseless longing for a better era of the race. Men have dreamed of a state of things, in which injustice, crime, slavery, want and broken-hearted misery should not be found. "A better time coming," has ever risen, as a bright star of hope, to the view of an oppressed and disharmonized world. The misery-smitten, unless all hope has died, are ever dreaming out schemes of relief and happiness. Whether blindly or not, the hope has been ceaselessly cherished, that the Paradise that blooms not in the present, will yet bloom one in the future of the earth. Despite all past failures, men have anticipated some happy adjustment of human relations, of commercial, social, domestic and governmental forces, that will right existing evils, and bring about a sort of social Arcadia in which all men shall be happy and contented.

The phenomenon of this ever-restless reformatory endeavor, wild and chimerical as it sometimes is, is, therefore, deeply significant of disorganization and wretchedness in man's moral and social relations. It is the world struggle against a condition whose pains it feels, but whose meaning it does not comprehend. It is the social sigh for a better state—a protest against what *is*, as not what it *ought* to be. It is the writhing of the bound Prometheus. And as one plan or item of reform after another is pressed into energetic trial, Pope's poor philosophy, and worse theology, "What e'er is, is right," receives but few believers.

II. A glance at the history of these efforts, recalling the character and number of philanthropic attempts to remodel society or eliminate its evils, will prepare us still better for a satisfactory statement of the true principles of reform. Reform is many-sided, and its meaning is to be determined by the department of life, political, social, or individual, in which it works. The word sometimes becomes local and technical. In England, reform and anti-reform, express op-

posing systems of governmental policy, forming the battlefield on which "Whigs" and "Tories" manœuvre their political forces. In our country, the word is used in a sense more generic, and expressive of progress in every department and relation of life. The full history of reforms and reformers would require an examination of many "dusty folios." Before the era of Christianity, Diogenes pressed biting apothegms against abounding follies and inequalities. Plato, leaving the hard actual, and manipulating the more pliant ideal, developed a theoretic Republic, as the model after which society should be organized for the cure of its evils. Within the Jewish Commonwealth, at the period of its decline after the Babylonian captivity, the Essenes constituted a reformatory association, to bring new and powerful appliances to bear on the ills of society, to stem its corruptions and pour sanitary and life-giving power into its veins. They were a brotherhood of simple but rigid ascetics, refraining from oaths and slavery, holding property in common, discarding marriage and living in pure celibacy—the "Shakers" of Judaic times. Later, and in the Christian world, Luther and his co-laborers, though not looking to social reform or temporal ameliorations as the end of effort, brought into operation mighty agencies, whose reformatory power has been deep, radical, wide-spread and permanent. We find Tomaso Campanella, in Italy, proposing radical political reconstruction, that brought him into prison; and James Harrington, in England, idealizing another model commonwealth, in an imaginary Oceana. In this, however, he was preceded by Sir Thomas More, with his well-known "Utopia"—the dream of a perfect political and social organization, remarkable for the incongruity of tolerating personal slavery, yet disallowing individual property. The socialistic speculations of Coleridge, though very visionary, are interesting. In his early life, he was full of the idea of the social and political regeneration of the world. Robert Lovell, and the poet Southey, warmly seconded his magnificent conception, which, when actualized, was to restore the earth to Eden-like freedom and happiness. But the world was too old and stubborn to be regenerated and governed according to their novel theory. Changing their scheme, but still dreaming the pleasant but chimerical dream of human perfectability, they planned the organization of a grand "PANTISOCRACY"—a realized Platonic Republic—to be founded in

America, on the waters of the Susquehanna or the Mississippi, where perfect liberty and pure philosophy should drive away the ills of corrupt society. But the foundations of this semi-Paradisaic commonwealth were never laid, save in the brain of the visionary projectors. In France, the history of Encyclopedism is largely a history of social and political reform. Its fruits ripened and fell in the French Revolution. The name of Claude Henri Count de Simon is well known as heading a band of social regenerators. Returning to France, after service in our own Revolution, he published an elaborate scheme for the reconstruction and elevation of society. He assumed that *Love*, being brought into efficient operation, would solve all difficulties, redress all grievances, and remove all abuses, in the condition of mankind. St. Simon not only attempted to introduce new social principles, but a new religion—a full philosophical system of morals and government, by which all the ills of humanity were to be removed—a real gospel of social happiness. From St. Simonism, we are called to the recent speculations of Robert Owen. To the mind of Owen, all the ills in the social economy have flowed from religion, priests and priest-craft, and he presents himself as the apostle of a reform that shall banish these, and associate men under the guidance and governance of simple *Reason*. The associations, sprung from his teaching, are anti-Christian, and their exertions are directed quite as much against religion as against social evils. But, most prominent, perhaps, in the catalogue of these movements, has been the rise of Fourierism. The theory of this French reformer would wholly recast society, and organize it in communities or associations, not excluding individual property, but laboring under common direction, carrying on all trades and arts within their own circle, and forming, in every feature, save personal goods, a communist brotherhood. Socialist communities, after his system, have been established in France and in this country. The hearts of some of our more radical reformers have been strongly drawn to the scheme. In "Hints towards Reform," by Horace Greely, in 1857, Fourier's social architecture is accorded high praise, and looked upon as a harbinger of a better era. The author proposes a republican organization of labor and society, after the Fourierian ideal, and sees no reason "why, in the end, the wildest dreams of the fanatical believer in human progress may not ultimately be realized," (p. 45.)

Within the last twenty years, our country has heard every

possible change rung upon the charming word "Reform." Old plans have been galvanized by new reformers. The spirit of innovation and change has left few of our ancient habits undisturbed, whether good, bad or indifferent. From some quarters we have had panaceas for the whole hurt of humanity; from others, more sober, we have been favored with pleasant, if not successful, specifics for various local disorders, both acute and chronic. If numbers were efficient, we have had enough troublings of the water, by angels of reform, to heal all the woes in the crowded porches of humanity. But the waters become quiet again, and the moanings of distress in the porches have hardly been abated. Emerson has conversed across the waves with the spirit of Carlisle, and we have had Transcendentalism, with its mystic schemes, both moral and political. We have had Parkerism, Fanny Wrightism, Shaker exercises, and economies. We have been called, not to repentance for the past, but reformation for the future, by Phrenology and Mesmerism. Woman's Rights' conventions have solemnly informed us that the woes of society have sprung from MAN'S usurpations and tyranny, and the rectification of all is to be attained in summoning her to the ballot, the pulpit and the legislative hall. Before our old-fogy minds have had time to grow calm from this, Spiritualism presents its ghostly form before us, and accounts anew for our manifold evils, prescribes the way of deliverance, and rebukes our slowness of belief by the noisy racket of multitudinous dancing tables. We have had fierce Philipics against almost all the existing methods of life, labor and social adjustment. Our interest in new movements has been kept in constant tension; and we are even now, by "Gail Hamilton," in the "New Atmosphere" in which she believes the world may breathe in a better peace, called to examine into the propriety of so amending the old marriage institution as to leave the continuance of the altar-bound bond at the pleasure of the disappointed party. Every part of the moral, domestic, social, and political structure, under whose shadows, either pleasant, or distressing, the past has been delighted or compelled to sit, is feeling the blows of vigorous innovation. Institutions that are to stand, must have more than the moss of age for their safety.

III. Now, above the background of this restless dissatisfaction with the existing, and ceaseless endeavor after a happier state of things, we must read, where God has written it, the only true and essential principle of reform, overlooked

and refused by so many who have assumed to be its apostles. Long has the truth been shining on the darkness, but the darkness has comprehended it not. Every real reform and all genuine progress, that shall remove evils and tend to adjust human affairs in harmony, prosperity and happiness, must be attained in the way of return to divine order and conformity to divine constitution. The disappearance of earth's disorder, discord and wretchedness, will ever be in direct proportion to the adjustment of political institutions, social relations and individual life to Heaven's laws of right and love. These laws can be read distinctly and surely only on the pages of the volume of revelation. Christianity, as God's disclosure of the method of his government, the condition of our race, and the meaning of its ills, as an authoritative announcement of moral relations, human duties, and of the appointed remedy for the hurt and sin of the earth, furnishes the only and the essential guide in reformatory effort. The leaves of this tree are for the healing of the nations. Here, and here alone, we believe we can find the true and sure principle of either moral, social or political reform—the reception and application of the doctrines, laws and forces of the religion of Jesus Christ. The needed amelioration of the state of man could not originate or acquire corrective force on the plane of the earthly. It descended into the world's disorder from a higher plane. CHRIST CAME AS THE REFORMER OF THE EARTH. Included in his office of Saviour of souls, is this office for this world. He came to send a "sword" against the wrongs and oppressions that have lacerated sorrowed mankind. He came, with truths and principles that should wage perpetual war against all wrongs, and whose acceptance should re-adjust personal and social movements into harmony and peace. Others may be reformers indeed, in a subordinate position and agency, when they lay hold of the principles of his religion and bring them into more effectual application to each or any department of life. He who works along a different line of endeavor, simply pushes the old disorders into worse complications. The more fiercely he drives his efforts, at variance with Christianity, the more he does, to deny society a return to the only condition in which the principles of God's moral government will allow it prosperity and happiness.

In thus presenting the necessary law of reform, it is done in no forgetfulness of the fact, that it is based altogether on the Christian theory of humanity and social evil. The whole

subject is viewed from the Christian stand-point. It is maintained that revelation, completed in Christ, furnishes the only solution, as well as the only effectual corrective, of the evils which reformers would eliminate from life. And why should we ignore the satisfying light which Christianity has shed on this subject? Why should we sink the Christian into the pagan, in deciding it? Would it not be inexplicable perverseness, to leave the mountain light and elevation on which revelation has placed us, and descend back into the dreary region where the dim tapers of reason and human philosophy have guided useless speculation? Could any one maintain respect for either his observation or his judgment, who would deny the cumulative demonstration of eighteen centuries that the Gospel is Heaven's ordained power for the regeneration and adjustment of life in its best possible condition? We envy not the mind that can adjudge either the conclusions of heathen philosophy or the proposals of infidel empiricism wiser than the directions of the Christian's Bible. We believe the voice, as we look on Jesus, and hear the utterance, "Behold a greater than Solomon is here!" The Divine Philosophy, personal, ethical and social, descended in Jesus, and "Behold, a greater than Plato is here!" It seems like irreverence to come down to some others, and repeat, "Behold, a greater than St. Simon, or Owen, or Fourier, or Emerson, or Parker, is here!"

But, that we are thus to find the method and energy of true reform in Christianity, as embodied in its entire circle of truths, principles and directions for the various relations of life, may be easily made apparent.

1. It alone adequately recognizes and takes into account the real cause of evil. Many persons who have arrogated to themselves the distinctive name of Reformer, have been philosophically and theologically disqualified for the assumed work. They have cut their sounding lines too short to reach to the origin of the wrongs they proposed to remove. They have been unbelievers in the existence of the roots of the tree, at whose branches they have smitten and hewn so vigorously. A false premise has underlain their whole system of treatment. They have generally assumed the essential soundness and perfectability of human nature. They have gone on the theory that all its ills arise only from circumstances, or some mal-adjustment and administration of external relations. Lately, a wing of them under the guide of Phrenology, has insisted on the innocence of crime, on the

ground of an unfortunate cranial development of the supposed criminal. He is to be pitied, not punished, for what he could not help. There has been a failure rightly to appreciate, or a total denial of, the great truth of the Fall, and the radical depravity of our nature. If, however, it be true, that this depravity is a fact, despite its refusal by such men, and that a cure must always go to the root of the disease, their appliances must necessarily be ineffectual. Missing the cause, they must miss the remedy. They are physicians who are doctoring at the symptoms, but think not of even a homeopathic administration to the disease. The roots of all man's miseries, and society's troubles, are in the inmost soul of the individual. Sin has brought into the commonwealth of the human soul utter anarchy, and violent and grinding tyranny. The conscience and the affections are at variance. Passion rules. Conscience, though drugged or down-trodden, protests. This inner disorder and infliction, is the pattern and origin of the outer anarchy and wretchedness. The whole man, internally and externally, is in rebellion against the laws under which he was formed. Sin has thrown him out of his sphere, and he moves in perpetual clashings in all his relations. Reform is solemnly needed wherever the thousands of our unsphered and disharmonized race collide in social, economic, or civil disorder. But there is, according to Christian philosophy, but one *root* to all the myriad evils that have attracted the attention, and reformatory effort, of the philanthropic. And we cannot but feel it as an intimation of the deeper and truer philosophy of reform which should supersede the world's superficial blunderings, when we hear the Fore-runner of Christ say, "And now the axe is laid at the *root* of the tree." That which strikes higher than this only cuts off some branches, and leaves the force of the evil life untouched, to shoot up again in perhaps more vigorous and crooked manifestations. When Elisha, the prophet, was to heal the streams of Jericho, he was directed to go forth to the spring of the waters, and cast in the salt there. To be forever trying to sweeten the streams, and take no account of the ever-active bitter fountain, is a symbol of the reform that does not recognize the Christian doctrine of the innate corruption and sin of the race. St. Simon, assuming the origin of social distempers, not in the depravity of the individual heart, but in want of social unity, expected moral, intellectual, and industrial perfection, from a radical reorganization of external relations. Fourier based his whole social

fabric on the assumption, that "the source of all evil is to be found in the wide-spread ignorance, which, without comprehending human nature aright, throws it into false position, and puts all its fine-spun harmonies into discord." (Morell's *Hist. of Philos.*, p. 384.) Many of the more pretentious philosophical tendencies of the times, have fallen into the same incapacity for effective reform. The whole circle of transcendental speculation does not discover the essential corruption of the race. Pantheism knows nothing of the Fall. The French school of Positivism, while it has eyes to see so many things that do not exist, does not discern this fact, which makes answer for itself from ever page of human history. "According to the views of Pantheism and the Positive Philosophy," says Guizot, in his "*Meditations*," (p. 35.) "Divine Providence, and human liberty, the origin of evil, the commingling and the strife of good and evil in the world and in man, the imperfection of the present order of things and the destiny of man, the prospect of the establishment of order in the future; these are all mere dreams, freaks of man's thought; no such questions exist; inasmuch as the world is eternal, it is in its actual state complete, normal and definitive, though at the same time progressive. The remedy for the moral and physical evils that afflict mankind must be sought, not in any power superior to the world, but simply in the progress of the sciences, and the advance of human enlightenment." What can be done by these systems whose very corner-stone is laid in a false conception of human nature? If Christianity has taken the right diagnosis of the disease, it alone is competent to describe the remedy.

2. But, further, Christianity, in the integrity of its doctrines and precepts, alone brings with it the regenerating and corrective energies indispensable to true and permanent reform. No humanitarian theory proposes any thing higher than merely natural forces. It would effect everything by organization, external readjustment and association. It would regenerate men in the mass—melt down a whole community, and recast it in harmony and beauty. It proposes agrarian, or communist schemes. It would remodel the world by an idea, or educate the race into purity, justice, liberty, equality and beatific brotherhood. By these various means, it would cut off all the parasitic excrescences, the wrongs, oppressions and miseries of the race, and make the so-called corrupt tree of humanity bring forth only good fruit, and grow as round and orderly and even and precise, as a well-

clipped box-shrub, or arbor-vitæ hedge. But in the principle of Christianity, there is a new and higher factor of power introduced into the work of reform. It begins with the regeneration of the individual, and commences his recovery to his proper place and sphere, from which he had been thrown by sin—the sphere of order, harmony and happiness. It proposes to act on the mighty mass of society, by thus acting in reformatory power, on the millions of individuals that compose it. God reforms the face of the earth out of the desolations of winter, by new life in every tree, plant, flower, and spear of grass that clothes its thousand hills and valleys in green. It is by the change in the unit buds that the aggregate result is wrought. It is in individual hearts, as the fountain of actual life, either good or bad, that the initial reform must take place. Schemers have been able to bring no adequate rectifying power into the heart. They have had no branch to cast into this bitter fountain. But Christianity does not stop here. It furnishes the only sure principles for the adjustment and regulation of all the external relations and movements of Christianized humanity. It is God's prescription for the re-ordering of his broken and anarchical race. From the individual, it proceeds to the family, and organizes there the smallest circle of social life, with laws and forces to secure its best possible condition. From the family, it extends its regulative direction to men as communities, engaged in all the varied proper business of life. It prescribes rules of justice, kindness and common brotherhood, under God's common Fatherhood, that do, in exact obedience to them, remove wrong, oppression, injury and want, from among men. It treats man as a social being, and brings its mighty moral forces to sanctify and harmonize all his inter-human relations. Society, permeated by the spirit and life of Christianity, and moving, in every respect, according to Christian principles, rules, and love, would exhibit the nearest attainable success in the long, fruitless effort to locate the Garden of Eden. From the community, it ascends to the State, and defines Cæsar's duties as well as Cæsar's dues. Government becomes an "ordinance of God," "for the terror of evil-doers and the praise of them that do well." The political principles that lie in Christianity, are the guides to liberty, equality and prosperity in the nation. Developed into complete realization, they would present a commonwealth more true to human interests and welfare, than even a realized "Republic" of Plato, or "Utopia" of Sir Thomas

More. Thus, Christianity touches with regenerating, healing, sanctifying, regulative power, the whole circle of human relations, from centre to circumference. It begins with the fatal cause of all external disorders, the corruption of the human heart, which has sported with the weakness and defied the strength of all human contrivances to subdue them. And then it widens its control into an adjustment of all external relations, and puts the whole life, customs, institutions and enjoyments of men under the direction of Justice and Love, and into harmony with Heaven's laws of order and happiness:—with the Divine Constitution. The wheels within the wheels will work with no distressing frictions, if Christianity—this hand of God reached down from the skies—is permitted to rectify and regulate human affairs.

3. We may read the necessity of clinging to this principle in the disaster of all reform that disregards it. There are trees of reform that God has withered along every road where men have planted at variance with the directions of his word. There are heaps of brick and slime from many a tower of Babel, started by social architects who have not consulted the oracles of revelation. There are many carefully-carved pillars lying about where some Samson of reform, whose eyes infidelity put out, buried his thousands in ruins, by pressing against the only columns that can support the temple of society. Every reform that has not run along the line of the principle I have indicated, has proved a blank failure, or left another moral plague for the injury and misery of community. Agrarian or communist theories contravene the truth that property, as well as religion, is an ordinance of God, and they aggravate the miseries of the inequality of which they complain. The socialistic schemes, that, in the interest of any sort of transcendental unions, changeable at the caprice of some mysterious spiritual affinities, impair the scriptural sanctity of the marriage bond, or that organize Shaker economies in total contempt of the relation, have inflicted fresh sores, or deformities on society. The radicalism that tries to reform Moses and the Gospel, as well as the Church's exhibition of them, has never failed to bear fruit delusive and bitter. In the French Revolution, the atheistic and misguided theories of the day culminated in confusion and blood. It was a grand and sublime idea, that the people should be free and self-governing. But the infidelity that mingled in the movement defeated the aim. The tree of

Liberty which was planted, withered in the breath of men who shouted the inauguration of a proposed religion of *Reason*, in the place of down-trodden Christianity. What popular hope looked upon as a Reform, Infidelity turned into disintegration, falling into an anarchy that had to be arrested by a stronger despotism. A Murat and Robespierre ever prepare the way for a Bonaparte. The small organization, gathered under the banner of St. Simonism, fell into such gross immorality that it was broken up by the civil authority. Owenism, that promised so much from the expulsion of priest-craft, has exhibited its results in a few more running sores on the body social. And the Fourier garden, that was to restore Eden, has brought forth only weeds. It has become the home for the revels of Deism and Atheism, where knots of malcontents fulminate against the ordinances of Heaven, and add virulence to the disorders of society, whose woes they profess to deplore. The reformers that have cut themselves loose from the moorings of the Divine Word, or allied themselves to any merely humanitarian theory of our nature, have uniformly paralyzed their best energies for good, even in the direction of true improvement, and made the line of their efforts a scene, more of destroying than remedial power. Theodore Parker may be taken as a representative man, and an illustration, in this particular. The sod is now on his grave, but in his day, he was a restless and vigorous agitator. With a strong and earnest mind, working with great rapidity and brilliance, he was intellectually qualified to achieve a marked mission. He had a keen eye to see, and a deep heart to feel, the wrongs and ills that disfigure and oppress society. He threw his strong and impetuous soul into the work of reform, and his bold and striking style of thought and oratory enabled him to wield an unusual popular sway. Had he seized the right lever, he might have uplifted many a burden and wrong and misery from society. He might have been a strong angel of relief and succor, of deliverance and joy, to the down-trodden and the injured. But he ran into a radicalism that undertook to correct the teaching of Moses and of Jesus Christ. He discarded the Bible doctrine of the fall and of sin. Human nature needed only a right education, and it would bear all excellent fruitage. He placed the Christian Scriptures in the same category with the Vedas, the Zendavesta, or the Koran. He arraigned some of the grandest acts of Christ as fractured by sin and self, and refused to call Jesus, Master in theologic doctrine or practical

wisdom. He spoke patronizingly sometimes of the Nazarene youth as doing very well for his day and nation, but as one still to be outgrown by the coming man. He denounced every distinctive doctrine of the Cross, and the Biblical ideas of God and man, and the relations between them. With an over-weening self-consciousness, he seemed to have no settled faith in anything save Theodore Parker, and a chimerical "Absolute Religion," to which Christianity, with its hindering influence on progress, would yet give place. With these views he claimed to be an apostle of reform. With affluent stores of shining natural thought, he poured out novel suggestions of improvement, in lecture and sermon. He preached the essential nobility of man, and called for the "excelsior" spirit, to develop him into greatness and goodness. He demanded more tenderness in penal legislation. He said many good and brilliant things. Abounding corruptions, wrongs, and crimes, were dealt with, with no gentle hand. Though most intolerant himself, he preached a beautiful evangel of magnanimity and liberality. Even if it was with acrimony and sarcasm, he called for the reign of charity and affection. He pleaded nobly for the freedom and elevation of the oppressed and lowly. He hated Slavery with cordial intensity, and dealt it many an earnest blow, which, though it fell in the Music Hall of Boston, was felt often in Carolina, and caused a growl of wrath on the waters of the Rio Grande. He might have done a sublime and lasting work, whose beatitudes should be tasted for many generations. But what has been the summing up of his labors? He unsettled the faith of thousands in the religion of the Bible. He awakened popular condemnation of some wrongs, but the infidelity with which he wrought, effaced more of good than it cured of evil. He was mighty to destroy; but he could reconstruct nothing. He ran the ploughshare through the only soil, in which virtue, righteousness and human excellence can grow. He blighted society more than he blessed it. Taking a position outside of Christianity, and working, not in the advancing line and onward current of its great principles and forces, but in conflict with its essential life, his activity was a serious hindrance to reform. He shook men's faith in *prayer*, which alone can keep the heart of a reformer cheerful, sweet and strong. He shook men's faith in the *Bible*, from which all reforms have rolled. He weakened men's *sense of sin*, furnishing them with a ready-made apology for the crimes against which he fought, drug-

ging the conscience with opiates of his theology, while he struck at it with the goad of his ethics. While he spoke one sharp word against a special sin, he spoke ten against the possibility of any sin. His theology killed the air, so that reform could not live there. When we see how fundamental error permeated and poisoned all his work, notwithstanding the courage, and even sublime fury, of his assault on mighty sins, we are forced to regard his career, on the whole, as a dark and backward eddy in the great on-sweeping current of human reform. Parker was an example of too many of our modern agitators. They uproot more of good than they destroy of evil. No one can be regarded as a true reformer, that puts into his teaching an anti-Christian leaven. He may press some valuable practical truth, with noble heroism, yet with it he conveys a poison-drop, which, flowing with the stream of the given truth, over the general fields of life, will kill the plants the stream was expected to nourish, and leave a sterile waste instead of the bloom and opulence of a garden of God.

4. It is instructive to test, by this principle, some supposed items of reform that are pressed in the present day. Some agitators are still urging an improvement on the Bible plan of punishing crime. They have raised a great cry against the death penalty, or indeed any penalty that amounts to adequate punishment to great criminals. The old rule of criminal jurisprudence, that comes to us with the signature of God upon it, reads: "Whoso sheddeth man's blood, by man shall his blood be shed." "Ye shall take no satisfaction for the life of the murderer; he shall surely be put to death." This divine direction for the State, has never been repealed in the new dispensation, in which we are admonished that the civil magistrate bears the sword,—symbol of the death power—for the terror of evil-doers. But true to the instincts of a certain kind of reform, which represents all Bible directions as fit for a dark and infantile age of the world, but destined to be left behind in the grand progress of humanity, many have sought to abolish this rule as a relic of barbarism. A morbid sentiment of mercy has been allowed to canker the sense of justice. A humanitarian idea of God sinks all his justice in his benevolence, and would sink all punishment in reformatory love. Men talk about the incongruity of a gibbet for the offender after heaven has erected the cross for the rescue of the guilty. They speak as if justice had left the Divine throne, and all punishment been

banished from the circle of divine procedure and approval. But a few years ago, many seemed to be becoming opposed to all punishment—not believing much in it hereafter, and just as little here. A sickly sentimentality was for treating the criminal only with pity, tenderness, kindness and moral lectures. The dogma was, that the only proper use of punishment, is the reformation of the criminal, leaving out of view its office of maintaining the majesty and authority of law, and, thereby, the order of society, and the safety of person and property of the innocent. Popular lecturers, and papers of wide circulation and much ability, were engaged in spreading abroad the sickliest stuff about the inhumanity of what was called “judicial murder,” and cankering to mawkish sentimentalism the old moral sense of the justice of penal inflictions. Law was undermined in the impairing of its sanctions. Many of the States abolished capital punishment. Healthful and righteous indignation against the crime, was submerged in the deep feeling of commiseration for the criminal. Popular sentiment was turned against the execution of justice, and it looked as though the majesty of law was to be brought down, to lick the dust at the feet of every convicted wretch that deserved to be swung above the earth as an offering to justice and a vindication of the safety of society. But the bitter fruits of this wisdom of reformers that is *not* from above, soon began to appear in abounding crime, and insecurity of life. Many of the States that reformed Heaven’s penal code, have been obliged to recede from their fancied progress. And God’s judgments, teaching lessons through the shocking crimes of the last four years of rebellion, guerrilla murders and prison starvations, and President-assassination, have done something toward bringing back a proper sense of the sacredness and glory of justice. Deep has been calling unto deep, for a return of some of the old puritan *sternness*, of righteousness. Various facts in the current treatment of great offenders, and a disposition to conciliate rather than hurt, quite a catalogue of crimson-dyed wretches, make it seem doubtful whether the proper nerve has yet been put into the emasculated sentiment of justice in our land. But the Scriptures teach us, and Providence is confirming the teaching, which a false reform had well nigh obliterated from the public mind, that JUSTICE, in its place, is as holy a thing as MERCY is in its place. One, of old, sat upon a throne—a man after God’s own heart—whose imprecatory prayers have been a perplex-

ity to our humanitarian reformers. If they understood the true relations of justice and mercy, they would be perplexed no more.

5. A similar text might be applied to a phase of the political philosophy of some of our reformers. Out of our open Bible and Protestant Christianity, has come the true conception of liberty, the rights and equality of man, lying at the foundation of our free institutions. But there is a radicalism that would deprave liberty into mere license, and dismantle government of its rightful powers, by declaring it not an "ordinance of God," but a mere creature of general compact. Discarding the divine element in religion, it discards it also in government. Its conception is altogether infidel. It does not see "God's minister" in the civil officer, set to maintain order among men. It comprehends no sanctity in his position, but that growing out of his elevation by men. It fails to see that, though a majority may change or modify the outward form of government, there is "no power but of God." His seal alone legitimates it, and pours authority through it. It is a subordinate department of God's *own* government of the earth, and must ever be held in harmony with his own higher government and law. It is a glorious reform, when despotism gives place to free institutions, with the divine conception of the sanctity of government, and the obligation to obedience. But when men, standing, not on the Bible, but the Declaration of Independence, falsely interpret the latter as meaning that, unless each, man, or little knot of men, gives personal consent to every particular law, by which he is to be governed, he is not bound by its authority, we run at once into confusion and anarchy. Each one becomes a law unto himself; and obeys only where he consents. Extreme ideas of personal liberty, foster a spirit of insubordination to regularly constituted authority. Under demagogic reformers, this feeling lately became rife in the land. Ignoring the divine law: "Thou shalt not curse the ruler of thy people;" "Speak not evil of dignities," they criticised and denounced rulers and laws, till respect and reverence were gone, and the bond that held many to them was as a shred of tow. The sentiment of obedience, and subordination to authority was corrupted. In family, Church and State, the bonds of order and law were broken down. "Young America" appeared on the stage, whose characteristic was that he cared little for authority anywhere. The scenes of violence and lawlessness through

which we have passed are fraught with lessons of solemn instruction. The true doctrine of reform, does not thus degrade liberty into mere self-will, or unclothe government of its divinely given sanctity of authority, or lead to an insubordination that renders order, harmony and unity impossible.

6. But we must not mistake the relation of radicalism to reform. There are three kinds of radicalism. First, a *radicalism of doctrine*—marked by attempted improvement of the old Bible truths, breaking men's faith in Christianity, and running into infidelity. This kind wholly mistakes the way of reform. Secondly, a *radicalism of means*, marked by an impetuosity in effort, that will not wait the slow, sure process of gospel truth and agencies, but drives the chariot with intemperate hand and slashing whip. This kind may be laboring in the best interest of men, but by rushing fiercely on social evils, and fancying it can sweep them away by an instantaneous blow, it is often mistaken and imprudent. The *third*, is the *radicalism of true Christianity*, laying the axe at the root of all evils, with all the energies which the gospel has provided. Christianity is essential and true radicalism, in reference to every possible question of reform in man's condition, whether moral, social, or political. We hear of the conservatism of Christianity. There *is* such a thing; but it is the conservatism that *saves* society by laying the axe at the root of all the evils, sins and wrongs that endanger it. It is not the conservatism that does nothing. The sad phenomenon of the prominence of an infidel radicalism in the initial movement of some of our great reforms—the anti-slavery agitation, for instance—has a solemn rebuke in it to much of the Christian Church of the land. It does not show that Christianity is not the true power of radical reform, only that an encrusting conservatism, foreign to it, had neutralized its power in the hands of many who were set to wield it. The anti-slavery weapons, used by infidels, were stolen from the armory of the Gospel. An indifference and dormancy, untrue to Christianity, on the part of many orthodox Christians, left a breach to the enemy. The Gospel was misrepresented. Its Churches and ministry gave slavery patrons and defenders. They repeated, not the mercy of the good Samaritan, but worse than priest and Levite, many ministers of the temple joined the thieves and robbers to strip and wound.

7. But the *triumphs* of reform, on the principle we have

presented, authenticate it as the true principle of the world's future beneficent progress. Past victories fling their guiding light before us. The progress of Christian truth, has been the progress of all kinds of social ameliorations, and redress of human wrongs. We believe it can be shown, that nearly every step in the progress of European civilization, liberty, and equality, has been the taking up into the national conscience and polity, of some single truth of the great system of Christian faith and Christian ethics. Chivalry owed all that it had of good, its honor and its courtesy, and regard to the feelings and rights of woman—all of good it had—to the principles of the gospel. Feudalism, as the antagonism of popular liberties, was destroyed by it. So modern democracy, in its sense of the equal rights of all, and of the responsibility of government, is but carrying out detached portions of Christian truth. The Reformation of the sixteenth century, was but the streaming forth from the unclasped Bible of Christianity, of its reformatory virtue, as that virtue began to operate on the morals and life of men, and the customs and institutions of nations. We have from it, freedom of conscience, republican institutions, and all beautiful and ameliorating philanthropies. It was a Bible reform, and its golden fruits hang on every bough of life.

Let us behold Thomas Chalmers test the correctness of this principle. Ignorance, pauperism and crime, were burdening his wide parish with all their evils, and crying for remedy. Disdaining the various banners of reform proposed by false philosophy, or humanitarian sociology, Dr. Chalmers, with the gait of a champion, stepped forward with the ancient banner, the old legend still burning on its folds as in letters of golden fire, "*In this conquer.*" And in it he *did* conquer. He knew that, though the main mission of Christianity is to bring men to immortal treasures of joy, it yet, by a sublime necessity, scatters beatitudes in the paths of mortal life. He believed that it was able to marshal every force, and meet every requirement of social existence. He applied only gospel truth and agencies, and the parish rose in a moral, social and industrial renovation, that made it look toward heaven with a happy smile of peace and content, like the face of a strong man awakening to health after long sickness. It was a radiant demonstration of the reformatory power of Christianity.

We have had a recent illustration in our country. The axe of Christian truth was laid close to the roots of slavery.

The reformatory power of the Gospel was pressing hard against it. Its friends banded to resist, and in its interest, evoked a mighty war against the Union. They determined to employ armies and artillery, to save themselves from the aggressive energy of Christian sentiment against their wrong. Heaven allowed the war they summoned to their aid, to go on. Hundreds of battle fields were ploughed by exploding shell, and crimsoned with blood. The waves of the conflict rolled north, and roared around the walls of our *Alma Mater*. Over this quiet town, the shot and shell shrieked, amid deafening artillery thunder for three anxious days, and these hills and valleys, dear to us all by old familiarity, lay thick with the mangled slain, that fought and fell for the Union and right. But the crisis was past. The tide of defeated treason rolled back. War swept the Southern land with desolation for another two years. It was a fearful strife. We know not how many souls returned to God, heralded by the thunder of the battles on whose fields they left their bodies. But the end of the struggle has come, and the reformatory energy of Christianity, pressing on its way, even through the conflict evoked to arrest it, has buried the dishonored corpse of Slavery, amid the tears of gladness of a saved and disenthralled nation. It is a great reform, in the line of the true principle, wiping out a thousand minor wrongs and woes that clustered in Satanic fellowship under the central Upas evil. The stars in their courses fought against Sisera, but the Higher than the stars fought against those who appealed to the sword, to stay the reformatory work of Christianity, when it pressed against their cherished wrong.

But we must be done. "The world moves," and if we wish to work in the line of its progress, we must take our position with the friends of Christianity, and employ its laws and agencies. Only thus will our works accredit our commission as reformers. We have reason to look for a progressively improved future of our race; though we believe the progress is not quite so rapid as is often pictured by enthusiastic declaimers and money-making lecturers. There are multiform wrongs, inequalities and disabilities, yet to be remedied. But the application of the teaching and energy of the gospel to one moral, social or political excrescence after another, is bringing the world gradually nearer the era of its hope. The poor and the oppressed are being enfran-

chised and elevated. More effective than communist or agrarian dreams, the cross is proving the great leveler. But it levels upward. Perhaps most of us have sometimes, in earlier life, had a feeling of incongruity and inappropriateness in a certain simile of the greatest of the evangelical prophets: "It shall come to pass that the mountain of the house of the Lord shall be established in the top of the mountains, and all nations shall flow unto it." We have wondered at this strange representation of a flowing upward to the mountain summit. But the seeming incongruity was needed, to conform the figure to truth. It is but an expression of the fact, as it shines in history, that the conversion of men and communities, the Christianization of life, social, personal and political, is a movement of grand and universal elevation. "The House of the Lord," in its laws, forces, character, civilization, personal, social and civil beatitudes, presents the summit of the ideal elevation of man—the top of earth's mountains. And Christianity is bearing the race upward to it. When the world shall have gotten up on the level of the "House of the Lord," it will be the highest elevation of mankind, that lies lower than the eternal Paradise of God.

ARTICLE III.

THE CHURCH IN HER SYNODICAL CAPACITY.

By Rev. J. WINECOFF, Berlin, Pa.

It is said in the sacred narrative: "And the apostles and elders came together for to consider of this matter." (Acts 15: 6.) The matter here referred to, was the question whether a convert to Christianity should be circumcised and required to keep the Law of Moses. This question was pressed upon Paul by certain men, who came down from Judea to Antioch, where he was then laboring. These men were converted Jews, who had become Christians, in general, but retained some of the peculiar tenets of their former religion. These religious tenets they held, not simply as a part of their private and individual creed, but as essential to sal-

vation, and, therefore, to be absolutely required of every convert. Said they, "Except ye be circumcised after the manner of Moses, ye can not be saved." It appears, also, that there was a portion of the Pharisees at Jerusalem, holding the same view, and, in like manner, insisting that "It was needful to circumcise them and command them to keep the Law of Moses."

Now, the effect of such representations can easily be anticipated. The minds of these young and inexperienced converts were greatly perplexed, and the success of Paul's mission seriously retarded. The contagion, too, would spread from society to society, until the whole Church would be affected. Hence it was determined by Paul and Barnabas, and others, to refer the matter to a Church convention. The convention was accordingly called, and the matter referred. Here we have *the Church presented in her Synodical capacity*, and to this subject the reader's attention is invited.

1. We can, indeed, conceive of a Church, without synodical form. The Church may consist, for a time, of individual members, scattered over a given territory, enjoying the privileges of the gospel and attending to their local interests, associated simply by congregations, without holding a general convention, or forming themselves into a synodical body. Such, in fact, was the case, prior to the meeting here referred to. This was the first general council, held by the Christian Church. There were believers in Jerusalem, in Samaria, in Antioch—believers by thousands added to the Church, prospering under the labors of the apostles—but no synod; for the simple reason that, thus far, they needed none. But it should be remembered that this was the infancy of the Church. Her life was not yet fully developed. And her great work had only commenced. Therefore, pleasing as this phase of Christianity may be, it could not long remain. In a few years circumstances changed, and it was found necessary to bring the Church into a more concentrated form, and to keep up a general correspondence, by means of an external organization, throughout her increasing territory. The apostles and elders must *come together*. And, although these conventions were, at first, not frequent, and at irregular periods, it was sufficient to show that they were necessary. And so it will always be found. For a time, it will do. The Church, or a section of it, may exist and do well, without a regularly constituted synod. But soon circumstances will

change, and these ecclesiastical bodies must be formed. In the nature of the case, it can not be otherwise.

2. Therefore, we remark, that the Church naturally grows into a synodical form. Without the introduction of any foreign element into her constitution, her inner life, in the process of its legitimate development, tends to this form. Tendency to form is her simple analogy, because all nature proceeds on the same principle. Isolated particles of vapor may, for a while, float in the atmosphere, influenced only by their individual cohesive attraction. But presently, under that very individual influence, they enlarge and come in contact with other individual particles, which contact subjects them to another law, viz.: gravitation, by which general law they are formed into large particles and come down to water the earth. Vegetable matter may exist unorganized in the soil. But as soon as it comes in contact with the seed, which has been deposited for that purpose, it leaves its inorganic state, and grows into the form of the plant, the shrub, the grass, the flower, and the great oak of the forest. All nature proceeds upon this principle. The all-wise Creator has established the universal law and has himself furnished the grand precedent, in giving form and order to the chaotic world, which, for a time, was "without form and void."

Thus, nature multiplies, manages her affairs, and accomplishes her mission in the material universe. Now, the Church, though a spiritual body, is under the influence of a similar law,—that is, tendency to form, to outward organization. And in this way only can she accomplish the whole of her mission in the moral universe. The principle of association, which is inherent in personal religion, impels to such result. For as soon as there are two individual believers in the same locality, they will associate together. And, as the number increases, they form larger associations—the prayer-meeting, the congregation, and then larger combinations. The affinity of grace draws them together. They grow into a body. Circumstances also change and multiply, so as to call for united counsel and concert of action. Difficulties arise which can only be settled by the Church in the form of a tribunal. General interests multiply and enlarge, which can only be successfully managed by the concurrent counsel and coöperation of the Church as a whole. All this has verified itself in the history of the Church. As she advanced in age, and in general development, conventions became more frequent and regular. And when it was found impracticable

to hold these œcumenical councils, sections of the Church acted in this capacity, until regularly organized synods, with officers, charters and perpetual functions, were established in various localities: all influenced the growing, operative principle of their inner life. And whether we call them conventions, councils, convocations, assemblies, conferences or synods, the principle is the same. They were ecclesiastical assemblies, for the purpose of deliberation and the transaction of business. Synods are nothing more. The synodical form, therefore, like the progressive life of the Church itself, may assume enlarged and improved phases, as conditions and circumstances render it necessary. From an informal convention, held by the apostles in Jerusalem, synods have advanced to more systematic organization and more enlarged modes of operation. Like generic Christianity, they have grown from infancy to manhood, and are now exerting their beneficial influence all over the land.

3. The Church in her synodical capacity, has a distinct sphere allotted to her. To this sphere she should confine herself. If it be asked, what is this sphere? the answer is easy. Christ says: "My kingdom is not of this world." But his kingdom is the Church, or the reign of grace in the hearts and over the interests of his people. Within the limits of this kingdom lies the sphere, in which synods are required to move. Therefore it is a moral, a spiritual sphere, distinct from the world which is under a temporal reign. We do not find that Christ ever interfered with the existing civil authority. He left the State to manage its own affairs; whilst he confined himself to his "Father's business." True, he frequently dwelt upon the moral aspect of the actions and relations of the citizen, enforcing the principles of the gospel upon every-day-life. He taught the Christian how to demean himself under all the circumstances of his political life. But, as to modes and measures of administration, he maintained a uniform silence. The Apostles, too, occupy the same ground in their writings and practice. They teach Christians how to exemplify the principles of the gospel under the institutions and regulations of civil government, without specifying what institutions or regulations were right and which were wrong. These are facts, patent to every reader of the New Testament. And surely there was reason for all this. It was not for want of capacity to appreciate civil affairs; nor for want of interest in that direction, but the sphere assigned to the Church is a spiritual one.

Nor can we be at a loss to know what the specific items embrace. They are clearly indicated by the apostolic precedent under review, and by the general teachings of the New Testament, viz: the true and real interest of the Church—doctrinal interests, ethical, liturgical, educational, and benevolent. The apostles and elders came together to consider the doctrinal question of circumcision. So have synods the right now, in their associate capacity, to dispose of all doctrinal questions, brought before them. They came together to determine the ceremonies of the Church, called the "Law of Moses." They published rules for the regulation of the membership. They organized schools of education for the perpetuation of the ministry and for the religious intelligence of their people. All these are legitimate, Church matters. And these are the items of business with which synods now have to do. We find no warrant in the teachings of Christ and the Apostles, or in the precedents which they have established, for going beyond these limits. The individual Christian, it is true, is a citizen as well as a part of the Church. In that capacity he has the same rights and privileges which his fellow-citizens possess. Now it is simply a question of expediency, whether he shall, in that capacity, exercise his rights in a public or prominent way, or be content to rely solely on the ballot-box. But the Church, and especially the Church in her synodical capacity, is not a citizen—not a civil compact—but a strictly religious body. She has a spiritual vocation, and should therefore confine herself, when acting in that capacity, to her appropriate sphere. Both State and Church have enough to do. And each can best do its own work.

The character of the times evidently calls for a word of caution on this subject. And honor to the man who has the moral courage to meet popular prejudice and advocate the suffering interests of the Church, to which he has devoted himself. There is such a tendency to be carried away by the exciting topics and events of the day, such a tendency to radicalism, that not only individual Christians, but even whole Synods, and the Church generally may go beyond the proper limits. Ministers of the gospel and especially Pastors, have much to do with this element, and hence should carefully study their duty, before they act.

But it is said that ministers are the "Conservators of the morals of the nation." True; but let it be remembered that the *morals of the nation* is a department not so easily defined,

and that, consequently, the man who sets sail on that sea, cannot tell where his ship will be wrecked and his benevolent mission forever destroyed. It should be remembered, too, that these same ministers are, also, and emphatically, the conservators of the *morals of the Church*. To this office they are called and ordained. And it must be evident to every calm observer, that there is scope enough here for all the conservatism we possess. Look at the factions which spring up in so many places, and demand their rights, because they occupy a certain military or political platform. Listen to the harsh reproaches and bitter invectives which pass current among Christians of the same congregations, resulting, often, in the violent rupture of the pastoral relation. Look at the diminished audience, the small communion, the languishing prayer-meeting, the crippled Sabbath School. Look at the monster, Discord, scattering through the Church fire-brands and death. Look at these painful and palpable facts, and inquire if there is not something to be done? And who is to do this work? Whose business is it? Who shall stand in the breach? Who shall assuage the storm? Who shall quench these consuming fires, that burn all over our beloved Zion? The commissioned minister of Jesus, shod with the preparation of the gospel of peace, clad in the conciliating livery of heaven, holding up the bleeding cross, and beseeching men to be reconciled to God and to one another! Is not this the time to heal, rather than wound the Church? Are not vital interests at stake—the harmony of God's people and the welfare of immortal souls? Why not, then, attend to our legitimate work, and let statesmen and politicians manage the affairs of the nation?

Let the individual Christian, let the individual journalist, let the people speak out for the government and the nation. But let the Church, as such, in all her organic divisions and subdivisions, and let the Christian minister who, by virtue of his office, is an institution of the Church, be prudent and discreet, lest great injury be done, and the very end, contemplated by the living ministry, thwarted. "Be ye wise as serpents, and harmless as doves."

4. The Church, in her synodical capacity, is not an abstract body, distinct from the Church; but is really and truly the Church itself, in a concentrated form, constituted by a fair representation of her whole population, ministerial and lay—each district synod to the extent of its geographical limits. So we argue from the precedent before us, and from

the nature of the case. There were the apostles and elders in convention. And they were regularly chosen and sent on that business. Should it be said that these elders were not laymen, we reply that such an assertion is not satisfactory. For it is well known that there were two kinds of elders in the primitive Church, *ruling elders* and *teaching elders*. And it does not appear, in this case, to which of these classes these elders belonged. But supposing them to have been teaching elders, and, therefore, not laymen, we have another fact in the case, which clearly proves our point. It is stated, in the account, that laymen were present on the occasion; and that these laymen united in sending certain messengers and letters to Antioch, setting forth the conclusion to which the convention had come. This is the account: "Then pleased it the apostles and elders, with the whole Church, to send chosen men of their own company to Antioch with Paul and Barnabas; namely Judas, surnamed Barsabas, and Silas, chief men among the brethren: and they wrote letters by them after this manner: The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch, and Syria and Cilicia." This account speaks for itself.

We cannot see, therefore, upon what ground the laity should be excluded (as they are in some sections) from such assemblies. If it be said that the business of such assemblies is of a ministerial character, and therefore does not concern the laity, we reply, that this, also, is a gratuitous assumption. The question of circumcision which was brought before that apostolic meeting, did concern the laity, as well as the apostles. And so it is with most of the business which is brought before our Synods. Nor do we see good reason why laymen should not be present at our strictly *ministerial sessions*; or why these sessions should not, as a general rule, be held with open doors. Competent laymen would not only be no disadvantage to such meetings, but they would often be of real service. And though they could not expect to have a vote, inasmuch as the business, in such case, is strictly ministerial, they might give their advice, or by their presence, remove the suspicion that is sometimes entertained concerning our "secret sessions."

The nature of the case is this. Synods are convened for the transaction of ecclesiastical business. That business is of mixed character, referring partly to the ministry and partly to the laity. But in either view it is Church-business.

The Church is composed of ministers and laymen, each having respective rights, and bearing common responsibilities. What more natural, therefore, than that these classes, interested in the Church's common destiny, should counsel with each other, and coöperate in the work which concerns them all? Thus only can the Church be fairly represented in synod. Thus only can she be consistent with apostolic example.

5. The Church in her synodical capacity, possesses a certain authority over her individual members—an authority to frame rules of discipline, and to enforce them. The decisions of that convention are called "Decrees." And they were delivered, as such, to the congregations then existing. This indicates *authority*—legislative power vested in such bodies. Nor is this inconsistent with the mild and suasive character of the gospel. These brethren legislated upon matters pertaining to themselves. And this they certainly had the right to do.

Then again, how shall weak and erring human nature be restrained and properly directed without the enforcement of right principles? How shall such principles be enforced, unless there be authority? And where is that authority, if not vested in the Church itself, as constituted by her glorious Founder? And if the Church œcumenical possesses such authority, surely the same Church concentrated in synodical form, is not less authoritative. Reasoning correctly, we would say, that the synod is the highest and most authoritative tribunal of the Church. So thought Paul and Barnabas and the Christians generally at Antioch. So the decrees of their convention clearly indicate. Therefore, if each synod in our Church should assume legislative authority, and consider all its proceedings final, it would be right and consistent.

Contrary to this gospel principle, however, the Lutheran Church of this country does not fully recognize this authority in her synods. The General Synod, for example, which should be the highest tribunal in our Church, is only an "advisory body." And so, to a great degree, are our district synods. They depend mainly upon the sanction of the *people* at home for their authority. What then? Are we unchurchly, unapostolic? The answer is, No! We arrive at the same result in another way. Assuming a republican form of government, we, in some instances, first send down

our proceedings to the membership for ratification; in other cases, our action is final. Thus we combine the Episcopal and the Congregational forms of government in the Church. And we think that this is equivalent to the apostolic precedent; and that it has decided advantages.

6. The Church, in her synodical capacity, should be characterized by leniency and liberality. With all the authority vested in her, she has no right to "lord it over God's heritage." Look at the example before us. The message to the brethren at Antioch speaks thus: "For it seemed good to the Holy Ghost, and to us, to lay upon you no greater burden than these necessary things." "Necessary things" were enforced with becoming authority, upon all the congregations, as essential to the unity of the Church. But doubtful and unimportant matters were wisely left to the enlightened judgment and conscience of individual believers. This is, after all, the grand ideal of Church-unity, preceded by Christ and the apostles, and by the primitive Church generally. And the nearer our synods approximate this standard, the nearer to the right are they. What a beautiful model this, for the distracted portions of the Church! What right have these members of the same mystical body, to denounce and unchurch one another, because they differ only on non-fundamental points? What precedent or Scripture have they for "biting and devouring one another," and being "consumed, one of another?"

What is the remedy for this great evil? Can not the Church, the whole Church, live in harmony and peace? The answer is at hand. Go to Jerusalem! Witness the proceedings of that convention! And, like those prudent and holy founders of the Church, lay no greater burden upon others than "these necessary things." This is the only basis upon which the Church can ever be one. And this is all she needs to constitute her a unit. One in essentials, and one in spirit makes her one.

This, we are happy to say, is the real genius of our Lutheran Zion. "In essentials unity, in doubtful things, liberty, in all things, charity." What, then, do we need to make us one consistent and harmonious whole, but a return to this beautiful principle? Why not rally around the standard of our General Synod, since that standard is really this principle? Has she not always been liberal in her Constitution and practice? If there be any lack, in this respect, it must be attributed to the interference of antagonistic sections of

the Church, on account of which she has not been allowed to occupy her true position, the position which she has all along been struggling to maintain. Remove these trammels. Bury all narrow-minded bigotry and priestly intolerance. Assist her in the maintenance of her real standard, and she will soon prove herself the cement and centre of the whole Lutheran Church of America.

ARTICLE IV.

Essays on some of the Difficulties in the Writings of the Apostle Paul and in other parts of the New Testament.
By RICHARD WHATELY, D. D., Archbishop of Dublin.
From the eighth London edition. Andover: Warren F. Draper. 1865.

ARCHBISHOP WHATELY, as a thinker and a theologian, is prominent among the most distinguished divines of the present century. His reputation is as great in this country as in his native land. The productions of his pen are everywhere read with deep interest, and admired for their practical, good common sense, and for the impartiality and conscientiousness with which all questions are considered. The work before us will not attract less attention than its predecessors. It consists of a series of essays, devoted to the discussion of the the most important topics, connected with the department of apologetics, in which the author has rendered most important service to the cause of truth, all of them worthy the earnest and studious attention of the Christian scholar.

The first essay is on the Love of Truth, and in the introduction the author maintains that the Christian religion is distinguished from Paganism, and characterized by its claim to truth as established by evidence, and its demand of faith in that truth; and that Christians are liable to act inconsistently with this characteristic by not steadily following the truth. The author, in illustration of the fact, remarks:

"Let it be remembered, that as the ancient heathen are not the standard by which we are to be measured, so it is not our superiority to them that will at once acquit us. They had many excuses, of which we have none, for their disregard of truth: in particular, they knew not, as

we do, of any religion that did challenge inquiry, and appeal to evidence, and demand well-grounded and firm belief; that taught them to 'prove all things, and hold fast that which is right,' and to be 'ready to give a reason of their hope.' Do Christians, then, in this respect show themselves worthy of their peculiar advantages? Do they speak and act altogether consistently with a religion which is built on *faith* in the *truth*? The professors of such a religion ought not merely to believe it in sincerity, but to adhere scrupulously to truth in the *means* employed on every occasion, as well as in the ends proposed; and to follow fearlessly *wherever* truth may lead."

In presenting the highest motive for human action, the influence of the love of truth, in opposition to the consideration of all seeming expediency, the writer utters the following just sentiments:

"It is undoubtedly a just maxim that in the long run 'honesty is the best policy;' but he whose *practice is governed by that maxim* is not an *honest man*. And it may be added, that a *steady and uniform* adherence to honesty, never *will* result from that maxim. He who adheres to what is right, *because* it is right, will be rewarded by afterwards perceiving that he has taken the wisest course. But to those who seek, in the first instance, for the best policy, it is *not given* to perceive, in all cases, that honesty is the best policy. The maxim, therefore, though true and valuable, is never, to any one, the habitual and constant guide of conduct. He who is honest is always *before* it; and he who is not, will often be far *behind* it.

The author forcibly urges the necessity of the most rigid self-examination on this point, accompanied with the earnest desire to acquire and preserve a candid and unbiased disposition. To attain this habit, to cultivate a sincere love of truth for its own sake, and in all our inquiries to maintain a steady adherence to it, is exceedingly difficult. This can be secured only by a strong conviction of its value and a distrust of ourselves. Many entirely fail in the attainment of the object, simply for the want of humility, a renunciation of self-love, an unwillingness to make truth the main object. There is danger of men flattering themselves without sufficient grounds, that they are lovers of truth. The first question in reference to any opinion should be, *Is it true?* It is not sufficient that he believe what he maintains; he must maintain what he believes, and maintain it *because* he believes it; and that on the most careful and unprejudiced review of the evidence on both sides. It is an easy matter for any one to believe almost any thing that he is disposed to believe, and thinks it expedient to maintain. A determination to obey the truth and to follow whithersoever she may lead, indicates a genuine love of truth. But the contrary is more

common. Men in the examination of questions are so subjective; their minds are preoccupied by some feeling, or influence, which gives a bias to their judgment, and their investigations and labors are devoted to the side which they are predisposed to adopt, whatever it may be.

Various obstacles are presented to the cultivation of an habitual love of truth, such as an aversion to doubt, a dislike of having the judgment kept in suspense, which, united with indolence, induces the masses to form conclusions according to the first suggestions, or impressions; the love of originality; excessive deference for authority; views of expediency. In speaking of an excessive regard for venerated authority, the author uses the following language:

"The desire to be considered 'orthodox' is the more likely to mislead, from the coincidence of that term, *etymologically*, with *rectitude of faith*. But, popularly, when a man is spoken of as 'orthodox,' this is understood to imply conformity to what is *received and maintained* as the right faith, by the majority of the most influential theologians of the age and country in which he lives, or in which those live who so describe him. This *may*, indeed, coincide perfectly with the right sense of Scripture; but we cannot be sure that it will always be so, unless we regard those theologians as infallible. These, then, must be made the standard—their mode of study and their interpretations followed—by one who is bent on being 'orthodox.' He, again, whose great object is to be *scriptural*, must make the Scriptures his standard; to be studied with all the best helps, indeed, that he can obtain, but with a thorough devotion to his object, and a resolution to sacrifice, if needful, anything and everything to that. * * * True wisdom would tell us not to receive one opinion because it is *old*, and another because it is *new*; but to receive and reject none on either ground, and to inquire sedulously, in each case, what is *true*."

There is much truth in the following sentiments expressed in the same chapter:

"It may be added that some men are apt to aim at preserving the proper *medium* by keeping themselves at an *equal distance* from each extreme. Men are apt to look to those who, on each side, hold the most extreme opinions, or practically carry some principle to the greatest excess, and then, resolving to be led by neither, think to preserve the most perfect moderation; to attain the true '*via media*' by keeping themselves *equidistant* from both. If in each point they are as far removed from the extremes of one party as of another, they conclude that they are steering the right course between them.

"But such persons, instead of being led by *neither* party, are more properly described as being led by *both*. The real medium of rectitude is not to be attained by geometrical measurement. The varieties of human error have no power to fix the exact place of truth. On the contrary, it happens in respect of religion, as well as in all other subjects, that each party will maintain some things that are perfectly true and right, and others that are wholly wrong and mischievous; and that in

other points, again, the one party or the other will be much the more remote from the truth: so that any one who studies to keep himself in every point just *half way between* two contending parties, will probably be as often in the wrong as either of them.

"And this caution is the more important, because it will often happen that the truth, and the error, of any party, will be found intimately blended together in respect of each single point of doctrine; so that the one party, and their opponents also, will be, each, quite right in one respect, and utterly wrong in another."

In our veneration for the truth, several cautionary maxims are presented by the author. We must never advance or admit any argument that is unfair, or fallacious; nor countenance any erroneous notion; we must never entertain any dread of the progress of science; we must realize that human approbation is not often bestowed on the lover of truth.

In the Second Essay the author offers some remarks on the neglect or dread, prevalent among many persons, of the apostle Paul's writings; on the causes which have produced this; and the consequences to which it leads. Paul was more exposed, than any of the apostles, to the attacks both of open friends and false friends, personally and in his writings. The author refers to the ambiguity with which the word Gospel is used, and maintains that full instruction in the Christian scheme is not to be found in the four evangelists, but in the apostolic epistles, especially Paul. He says:

"The gospel which Jesus himself preached, was not the same thing with the *gospel* which he sent forth his apostles to preach after his resurrection. This may at the first glance appear a paradox; but on a moment's consideration it will seem rather a truism, that the preaching of Jesus and that of the apostles was not, and could not be, the same; though they were, each, the gospel. I do not mean, of course, that they were two different systems,—much less, at variance with each other,—but the one was a part only, and the other a whole; or rather, I should say, a *greater* part of that stupendous whole which is not to be entirely revealed to us here on earth,—the stupendous mystery of man's redemption."

"How, indeed, could our Lord, during his abode on earth, preach fully that scheme of salvation of which the keystone had not been laid, even his meritorious sacrifice as an atonement for sin, his resurrection from the dead, and ascension into glory, when these events had not taken place? He did indeed darkly hint at these events in his discourse to his disciples (and to them alone,) by way of prophecy; but we are told that 'the saying was hid from them, and they comprehended it not, till after that Christ was risen from the dead.' Of course, therefore, there was no reason, and no room for Him to enter into a full discussion of the doctrines dependent on those events. He left them to be enlightened in due time as to the true nature of His kingdom, by the gift which He kept in store for them: 'I have yet many things to say unto you, but ye

cannot bear them now. Howbeit, when he, the Spirit of truth, is come, he shall guide you into all [the] truth.' There would have been no need of this promise, had our Lord's own discourses contained a full account of the Christian faith."

The danger of misinterpretation should not deter us from the study of Paul's epistles. He who studies and leads others to study the whole Word of God has reason to believe, that he and they *may* through God's Spirit attain truth without error. Nor should we defer the study of these writings till a mass of theological learning has been acquired from other sources. This course would be most effectual for making Paul's epistles a sealed book, except to a small portion of the educated classes. The author adds:

"And the benefits, whatever they might be, of this preparation, would after all, be confined to those few who had gone through it. They, indeed, if they were careful not even to open these epistles till their minds were sufficiently biassed by a great mass of human commentaries and disquisitions, would doubtless be prepared to understand them very differently from what they would have done on another system,—whether better or worse is not now the question,—but they would not, after all, be qualified to expound this writer to their flocks, nor authorized to recommend the perusal of him; for these would be, by the hypothesis, unfit to enter on the study of his epistles, or to comprehend any exposition of them. And if the principle were consistently followed up, it would soon be remarked that the mass of unlearned Christians are not duly prepared for the thorough comprehension even of *the rest* of Scripture; so that we should speedily arrive at the very point so earnestly contended for against the Reformers; namely, the inexpediency of putting the Bible into the hands of the people, and the necessity of leaving them to be instructed by their pastors in whatever things these should judge most profitable for them, and level to their capacities."

The Archbishop contends that Paul's writings are, however, dreaded, chiefly from the unacceptableness of some of his doctrines, and that the vehemence with which they have been decried is a proof of their importance. The doctrines, which the Apostle teaches, are humbling to the pride of the human heart and unacceptable to the natural man. If the gospel is against a man, he will be against the gospel. And the more any work is depreciated by those who are resolved to believe only just what they please, the higher ought its value to rise in the estimation of those who are willing to "obey the truth."

In the four succeeding Essays, the author takes up certain doctrines which have given occasion to much controversy, and particular interpretations of which have contributed to a feeling of dread with regard to Paul's writings. Ho

shows that the doctrines, as taught by the Apostle, furnish no ground of alarm; and that the interpretation, that some have offered, has arisen from a partial and imperfect view of the subject. In the discussion the author, also, sets forth the importance of referring to the Old Testament, as an interpreter, by analogy, of the New.

The chapter, devoted to Election, is interesting and full of thought. Even when we find ourselves compelled to differ from the author on some minor points, we follow him with deep interest and meet with much that is suggestive and worthy of serious consideration. The author shows very little sympathy with rigid Calvinism. In order to appreciate the Apostle aright, we should be fully acquainted with his character and position, with that of his hearers, and should understand his continual reference to the Mosaic dispensation, which was the shadow of the gospel. The Archbishop thinks that an attentive examination of the Old Testament will furnish a clear and satisfactory answer of the great questions on which the whole discussion of Election turns; viz: Whether the divine election, as spoken of in Scripture, is there represented as arbitrary, or having respect to men's foreseen conduct? Who are to be regarded as the elect? and, In what does that election consist? The choice, under the former dispensation, was manifestly arbitrary, but the objects of it were the whole nation without exception and the election of the Jews was not to blessing absolutely, but to a privilege and advantage—to the offer and opportunity of obtaining a peculiar blessing, such as was not placed within the reach of other nations. Whether they would accept the offer, or draw down God's curse on them by their disobedience, rested with themselves. Applying the same principle by analogy to the gospel scheme, it is evident that the Christian Church stands in the place of the Jewish, that it succeeds it in the divine favor and enjoys, not the same indeed, but corresponding benefits and privileges. The Christian religion is not, however, confined to one nation, nor the Christian worship to one place. The Church of Christ is open to all, to whom the gospel has been announced, and comprehends all who acknowledge it. The invitations of that gospel are general, all members of the Church are "called and elected" by God, and are as truly his people and under his special administration as God's ancient people ever were. The author most clearly expresses his sentiments in the following extract:

"The 'calling' and selection of us and of other Christians to the knowledge, of the true God, seems as arbitrary as that of the Israelites. And as this promise belonged not to *some* only, but to *every* one, of that nation, whether he chose to avail himself of it or to convert it into a heavy curse by his neglect of it, so we may conclude that every Christian is called and elected to the Christian privileges, just as every Jew was to his; but that it rests with us to use or abuse the advantage. The Jews were not chosen to enjoy God's favor and to enter into the promised land *absolutely*, but to have the *offer* of that favor, and the promise of that land, on condition of their obedience; and as many, as were rebellious, perished in the wilderness. So, also, we may conclude, no Christian is elected to eternal salvation *absolutely*; but only to the knowledge of the *gospel*, to the privileges of the Christian Church, to the offer of God's Holy Spirit, and to the promise of final salvation, on condition of being a faithful follower of Christ."

Misinterpretations of Scripture are produced by antecedent bias. Men often enter on the study of a subject with a strong feeling in favor of the conclusion they deduce—they regard it as a truth abstractedly demonstrable by reason. Were it not for this practice, so common, we should scarcely find so many portions of Scripture so partially interpreted, and often so much perverted and wrested from their obvious sense, to make them afford confirmation of the favorite hypothesis. In illustration of the fact, the author says:

"The scriptural similitude of the potter and the clay is often triumphantly appealed to as a proof that God has from eternity decreed, and, what is more, has *revealed to us* that he has so decreed, the salvation or perdition of each individual, without any other reason assigned than that such is his will and pleasure. 'We are in his hands,' say these predestinarians, 'as clay in the potter's, who hath power, of the same lump, to make one vessel to honor and another to dishonor,'—not observing, in their hasty eagerness to seize on every apparent confirmation of their system, that this similitude, as far it goes, rather makes against them; since the potter never makes any vessel for the *express purpose* of being broken and *destroyed*. This comparison, accordingly, agrees much better with the view here taken: the potter, according to his own arbitrary choice, makes 'of the same lump one vessel to honor and another to dishonor;' that is, some to nobler and some to meaner uses; but all for *some* use.—none with design that it should be cast away and dashed to pieces. Even so the Almighty, of his own arbitrary choice, causes some to be born to wealth or rank, others to poverty and obscurity; some in a heathen, and others in a Christian country. The advantages and privileges bestowed on each are various, and, as far as we can see, arbitrarily dispensed; the final rewards or punishments depend, as we are plainly taught, on the use or abuse of those advantages. Wealth and power, and Christian knowledge, and all other advantages, may be made either a blessing or a curse to the possessor; since they plainly answer to the talents in our Lord's parable. Why one servant

had five talents entrusted to him, another two, and another one—in what consisted 'their several abilities'—we are not told; though we are clearly taught that the distribution was *not* made on the ground of the *foreseen use* they would make of the talents; else he who received the one, and kept it laid up in a napkin, would not have been intrusted with *any*. But we are plainly told on what principles all these servants were *ultimately judged* by their Master,—those who had received the five, and the two talents, were rewarded, not from arbitrary choice, but because they had rightly employed the deposit; and the unprofitable servant was punished, not because he had only received one, but because he had let it lie idle."

The author, also, satisfactorily reasons on the metaphysical difficulties resulting from ambiguities of language, the objections connected with the origin of evil, the truths revealed relative to man and practically needful, and concludes the chapter on Election with the following pertinent remarks:

"Let Christians, then, be taught to rejoice, indeed, in their high privileges, as the 'called' and 'elect' and 'peculiar people of God;' but let them be taught, also, while they offer up their thanks for his unmerited mercies, to consider their own diligence and care as indispensable, not only to their attainment of the offered blessings, but also to their escape from an aggravated condemnation,—for 'provoking and grieving Him who had done so great things for them,' 'as in the provocation, and as in the day of temptation in the wilderness.' Let them be told to trust, indeed, firmly in the aid and guidance of God's Holy Spirit, which will conduct those who earnestly seek it, and walk according to it, through the perils of the wilderness of this world to the glories of their promised inheritance; but let them learn from the rebellious Israelites that he will not force them to enter into that good land, but will even exclude from it those who refuse to hearken to him. Wherefore, 'let him that thinketh he standeth *take heed* lest he fall.' God is indeed 'faithful who hath promised;' but he requires us also to be faithful to ourselves; and he has taught us, both by precepts and examples, that if we harden our hearts, and will not hear his voice, we shall not 'enter into his rest.'"

We have not space, or we should be glad to follow the author in his strictures on Perseverance and Assurance, the Abolition of the Mosaic Law, and Imputed righteousness. The discussion on all these points cannot fail to interest the reader and afford food for thought. In the seventh and eighth Essays are given some other principles of interpretation, frequently disregarded, and very essential to the right understanding of the sacred writings as applicable to the doctrinal and to the moral precepts of the New Testament Scriptures. The use, to be made of the apparent discrepancies and contradictions we so frequently encounter in the study of God's word, is carefully examined, for the purpose of showing that they ought not to be considered, as is commonly done, in the light merely of difficulties to be over-

come, but as a peculiar and most wisely-contrived mode of instruction. The author further observes :

"Without vigilant and candid self-examination, then, no system of moral instruction that could have been devised would have been practically available; and *with* this, the instructions afforded in the gospel, will, through divine help, prove sufficient. There are two objects, neither of which a man will usually fail to attain, who zealously and steadily seeks it : the one is, the knowledge of what in each case he ought to do; the other is, a plausible excuse for doing as he is inclined. The latter of these, the carnally-minded might find in any set of precepts or moral instructions that could have been framed; the former, the spiritually-minded will not fail to obtain in the gospel. Only let him not seek in it for what he will not find there,—precise and minute directions for every case that can occur; or a set of insulated maxims which admit of being taken away, as it were, from the context, and interpreted and applied without any reference to the rest of Scripture; or for a general detailed description of moral duties. But he will find there the most pure and sublime motives inculcated; the noblest principles instilled; the most bold and uncompromising, yet sober and rational tone of morality maintained; the most animating examples proposed; and above, all, the most effectual guidance and assistance and defence provided, even that of the Spirit of truth, who will enable us duly to profit by the teaching of his inspired servants, that we 'may have our fruit unto holiness, and the end everlasting life.'"

The author, in the ninth Essay, applies the principle laid down to finding out the sense of Scripture in reference to the influence of the Holy Spirit, a doctrine not only of the highest practical importance and one, with regard to which the greatest difficulties have been offered, but also one, respecting which, more perhaps than any other, Paul's authority has been appealed to, by some in support of the most extravagant conclusions, and for that reason depreciated, or disregarded by others. The author makes the following judicious remarks :

"It is, only through the enlightening and supporting grace of the Holy Spirit, that even the Scriptures themselves can be consulted with benefit. If we study them with a mind biassed by any of those numerous prejudices and infirmities which beset our frail nature, we shall receive the heavenly light of God's word through a discolored medium; and its rays will thence give an unnatural tint to everything on which they are shed. Many different persons, accordingly, have arrived at different conclusions (*all* which, consequently, could not be correct,) though they have applied, apparently at least, the very test that has been recommended. They have compared their opinions or practices with the standard of God's word, and, finding them agree, have concluded them to be the suggestions of the Spirit which dictated that word; and yet this agreement has perhaps been (*must* have been, in some instances) the result of a partial and prejudiced interpretation of Scripture; they may have suffered those opinions and practices to *bend* the rule by which they were to be measured.

"But how, after all, it may be said, is this danger to be completely avoided? Are we not involved in a vicious circle, if we are to judge whether we are under the influence of the Spirit by consulting the Scriptures, and yet cannot, without that influence, interpret aright those very Scriptures? How, in short, are we to arrive at a completely satisfactory decision as to our own sentiments and conduct?"

"The danger is one against which we never *can* be completely secured in this life,—the decisions we attain can never be wholly exempt from all ground for doubt: in other words, we must not expect, with our utmost efforts and prayers, to attain perfect *infallibility*. If we could, this life would hardly be any longer a state of trial. To contend against the difficulty in question,—to labor not only with diligence and patience, but 'with fear and trembling' also; that is, with anxious and humble self-distrust,—is the very task assigned us in this our state of preparation. But if, while the Christian puts forth all his own powers in this task, he at the same time earnestly and importunately prays for heavenly guidance, and relies with deep humility on Him who alone can crown those efforts with success, he will continually be approaching nearer and nearer to 'a right judgment in all things,' and to a corresponding perfection of life. For it is the office of the Holy Spirit to lead us into 'all righteousness,' as well as into all truth."

The tenth Essay is devoted to a discussion of the real character, as set forth in Scripture, of Christian self-denial; a contrast is instituted with the ascetic mortifications which find a place in false or corrupted systems of religion, and which are introduced into Christianity through an inattentive or biased perusal of various passages in the writings of Paul and other sacred authors.

In the discussion on Infant Baptism, contained in the eleventh Essay, the author starts out with the thought, that many of the controversies that have agitated the Church have arisen out of verbal difficulties, and that the opposition in the case of many, who seem very much opposed to each other, is much greater in appearance than in reality. Difficulties and disputes are sometimes created, or aggravated, by theologians themselves, either from their seeking to explain more than God has seen fit to reveal, or from interpreting Scripture according to the technical phraseology of some theological school, or from overlooking variations in the senses in which several words are employed, and thus introducing undetected verbal controversy and consequent confusion of thought. Thus the author observes:

"The terms 'regenerate' and 'regeneration,' or new birth, are commonly employed in different senses by different persons. 'Regeneration' denotes, in the language of some, merely that *admission* to Christian privileges and advantages which is the necessary *preliminary* to a Christian life. Others employ the term to signify the

condition into which a man is brought by that use of those advantages and privileges which constitutes a decided Christian character. And 'regenerate,' accordingly, is applied by those persons respectively to conditions as widely different as that of a new-born infant and that of a fully-formed adult.

"Without attempting to enter on a minute discussion of all the modifications of meaning that have ever been attached to these words, we may at least recognize the employment of them in the two widely-different senses just mentioned. And not only by different persons, but sometimes even by the same, these words (as well as several others) will be found to be occasionally used with different significations. Undesignedly, and unconsciously, a person will sometimes, even at a short interval, slide from one meaning to another of some of the expressions he is employing.

"Now whatever may be the importance of adhering to the most correct use of any term, and whichever may be, in this case, the more correct, it is surely the first point—the first in order, and the first also in importance—to perceive distinctly the ambiguity that does actually exist, and to keep clear of the many injurious misapprehensions which may arise from attributing to those who use a term in one sense, conclusions which depend on its being taken in a different sense.

"For example, a person may be exposed to a groundless imputation of leading men into a vain and dangerous reliance on baptismal privileges, and of teaching them that all who have been duly baptized are in a safe state; when perhaps in fact he may have never said or implied any such thing, but may have merely been employing the word 'regenerate' according to what he regards as the most scriptural usage; and then has had imputed to him inferences which *would* have followed if he had employed that word in quite another sense. And perhaps it may turn out, on calm investigation, that such a person, and some who had been at first very strongly disposed to censure him, do not in reality disagree to any considerable extent as to the substance of the doctrines they maintain."

How important then is it for Christians, if they would obviate, as far as possible, all unnecessary dissension among those "who love the Lord Jesus Christ in sincerity," and maintain a spirit of Christian charity, to dwell on the most essential points of practical agreement, to promote reconciliation, or, at least, mitigate hostility between those engaged in any controversy. And yet how thankless an office this often proves! What censure the peacemaker incurs! How true the sentiments of the writer:

"Let no one, however, calculate on finding that the fulfilment of this duty will obtain for him—for the present at least—the favor or good opinion of the disputants. On the contrary, the most vehement of these will usually bestow their chief applause on the most eloquent champion on their own side, and will even be disposed to charge those who seek to mediate between the contending parties with lukewarmness, or cowardice, or dissimulation,—with ignorance of important truths, or with a readiness to make a base compromise for the sake of human favor.

"And it may be added that not only the disputants themselves, but many of the bystanders also, even those of them who take but little interest in the subject under discussion, for its own sake, will be disposed to heap abuse or derision on any one who appears to come forward as a mediator. For the vulgar-minded, of all countries and ages, and of all ranks, find an amusing excitement in the spectacle of a controversy, analogous to that which attracted the ancient Romans to their gladiatorial shows. And hence they are disposed to feel or to affect contempt for any who seek to mitigate hostility, or to cut short a contest."

The author, in speaking of the effects, produced by unchristian bitterness in controversy, says :

"These contests have been conducted by some, unhappily, of those engaged on each side, with not a little unchristian acrimony. And the tone of insolence and of bitterness displayed by some of the disputants, which has been strongly and justly censured by some of their opponents, has been imitated by those opponents. They have been guilty to at least an equal degree of the very faults they had been condemning.

"Such contests have excited the exulting scorn, not only of infidels, but of those Christians of various denomination whose zeal for their sect or church outweighs their regard for universal church of Christ, and in whom party spirit has nearly swallowed up the true spirit of the gospel."

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"Uncharitable bigotry, unscrupulous and reckless party spirit, spiritual pride, revengefulness, malice, and the like, are not dispositions which could be suddenly *created*, though they may be suddenly aroused and called into activity, and also fostered and increased, by the excitement of a contest. They must have been in existence already,—unknown, probably, to the persons themselves, as well as to the bystanders,—under an appearance of Christian meekness and candor and charity.

"Where a pool of transparent water, and which seemingly contains no impurity, becomes, on being *agitated*, suddenly turbid and foul, we are certain that the offensive impurities thus thrown up are not called into *existence* by that agitation, but must have been lying *at the bottom* during the period of tranquility and apparent purity.

"And even so we are compelled to admit the mortifying conclusion that the faults and follies which we see stirred up by an agitating contest, must have been all along latent in the breast of many a one who had been regarded by others, and probably by himself, as of a far different character."

Many valuable and extended notes accompany the Essays, in which are manifest the learning, the research, the industry and mature judgment of the author. The design of the work does not seem to be so much the refutation or the advocacy of the views, or tenets, of any particular individual or party, by means of an appeal to Scripture, as to facilitate its interpretation in the case of those who are sincere inquirers after divine truth, and the hope is cherished that it will be received by the candid, even by those who may, on some points, differ from him, with no partisan prejudice or hostile suspicion.

Whilst we have read with deep interest, this excellent and judicious production, and have been disposed to speak with so much favor of the work, we must object to the interpretation which he gives, in one of his notes, of the Lutheran view of the Lord's Supper, an interpretation which Luther himself repudiated, and which the Church has always rejected. Neither *transubstantiation*, nor *consubstantiation* is a doctrine of the Lutheran Church. It has never believed the extravagant doctrine, that the communicants received the literal, material body and blood of Christ. It declares that the bread and wine, in all respects, remain unchanged; that they are the outward visible signs of an inward spiritual grace, but connected with the word and promise of God, the vehicles through whose instrumentality the divine Saviour communicates himself to those who partake of him; that Christians enjoy the actual presence of the glorified Redeemer. But this is an error, into which so many of our English brethren fall when they speak of the Lutheran Church, which may be excused on the ground of their limited acquaintance with the German language and German theology. Perhaps, we as a Church are not entirely free from blame. We need in the English language a convenient Manual, accessible to all in our own Church as well as in other Churches, setting forth the doctrines and usages of the Evangelical Lutheran Church.

We leave our author with a feeling of profound regard. We thank him for the valuable service he has performed for the whole Church, and most cordially commend his work to all sincere, earnest lovers of the truth.

ARTICLE V.

THE DUTY OF THE HOUR.

By Rev. E. F. WILLIAMS, A. M., Uxbridge, Mass.

THERE is a wide difference between those who are Christians in name, and those who are Christians in reality. The world is full of nominal professors of religion, and yet, it may be doubted whether, the cause of Christ is greatly benefited by the efforts which they put forth to further it.

Possibly they are a hindrance to the cause which they claim to love, rather than a help, for they stand in the eyes of the world, as representatives of the transforming power of Christian belief, and though they are not its *real* representatives, it is none the less true that they are judged as such.

It is a source of great sorrow, to true believers, that the character of Christianity must suffer so much from its unworthy professors—that men of the world will so generally persist in looking to the *false* instead of the real, to judge of the validity of the claims which the gospel makes upon them. Nothing is gained, however, in overlooking this well-authenticated fact, on the contrary, much is lost—for it is the part of wisdom to take things as they are, and try to improve them—rather than to waste time in useless repinings over a state of things which cannot, or will not be different, till the foundations of society and the established laws of thinking, are entirely broken up.

How then *can* the claims of the Christian religion, be brought effectually to bear upon those who reject them? How can true believers make up for the inefficiency of mere *nominal* Christians, and so exemplify the *character* and *power* of religion in their lives, as to shut the mouths of its opponents? The question is a difficult one to answer, and yet the answer is possible.

In a region where farming is unpopular, and large tracts of land have been allowed to go to waste, and public opinion against agriculture has run so high, that none but the most necessitous will engage in it, it is yet possible to restore the cultivation of the soil to its true dignity among the professions and to make the life of a farmer one to be envied rather than despised. How? By the most respectable men in the community giving it their patronage. By men of wealth, culture and position, devoting themselves to the improvement of the soil, turning its fertility to the greatest account, bringing out the natural beauty of the region, cultivating rich grains, the most profitable grasses, the choicest fruits, rare flowers, and not hesitating to bring in the aid of architecture and taste to make the homes of those who till the soil agreeable and attractive, by publishing a statement of expense and income, showing that, with a very slight risk, there is a margin for a comfortable, and even a handsome profit. Were a father desirous of settling a son as an agriculturist, he would hardly take him to barren fields, enclosed by dilapidated fences, or tumbling walls, surrounded by evergreen

hedges—where the barns, if any exist, are far too small, and yet large enough for the crops, where the cattle are poor and thin, resembling the gaunt, haggard and shriveled population of abodes of poverty in great cities, where the dwelling of the farmer is *low*, rude and unsightly, perhaps with not more than a single room upon the lower floor, and this rarely swept, or cleansed—where the loft above is unfinished, and not high enough to allow one to stand erect, where the children of the household, like their parents, are squalid, and apparently ill-formed, because ill-dressed, whose faces are disfigured by scratches received while at play, or quarreling, among the briars and nettles which grow in profusion at their very doors, and whose dispositions seem as unfortunate as the outward circumstances of their life. Surely no kind father would wish a son to look upon such a picture, as a prophecy or type of *his* future life.

He would rather take him to a thrifty and prosperous farm, where every thing is in good repair; where the cattle are fat and sleek, where the orchards are well trimmed and loaded with fruit, where fences are standing, where the barns are neat and capacious, where the house is attractive, its rooms high and large, and where its inmates are people of culture and refinement; who, though they labor and are not ashamed of their toil, can yet sympathize with you in the love of the beautiful and sublime—whose reading is wide and varied, and whose every movement, every word and every look, bespeaks the highest degree of good breeding and sturdy thought.

There may be hope that the view of such a scene will influence a young man to give himself to the cultivation of the soil. But, if he have any of the feelings of a man, a single glance at the former picture, will be sufficient to disgust him with the thought of a farmer's life.

And yet it is to just such pictures of Christian life that the world inclines to look for its ideas of gospel influence and gospel piety. It turns away from the rare examples of true Christian devotion; which shine with such conspicuous beauty and lustre in the annals of the Church—fair samples of the *legitimate* influence of *real* faith—to the bramble-like, stunted, deformed lives of mere worldly believers, who would not be known as even *nominal* Christians, did they not from time to time, rashly and unthinkingly appear at the communion table! It is almost to the credit of sinful human na-

ture that it does not care to make its sin more heinous by imitating the lives of those professors whose daily conduct shows that they have no hearty sympathy with any thing but the world.

The labor, therefore, and the responsibility which rest upon those who *really* seek their Master's honor, are very great, for they are to lead such lives of Christian consecration and usefulness as will challenge the unwilling admiration of the Saviour's foes. True Christians have the privilege, as well as the duty, of witnessing such fervor, sincerity and devotion to the Saviour's service, as will attract the favorable notice of the world, and not only draw away its attention from the false representations of the power of Christianity, made by the lives of the majority of believers, but will so act upon these nominal Christians, as to bring them up to a higher and more real standard of Christian life.

How shall this be done? Evidently, it is not a work of easy accomplishment. Its difficulty should be acknowledged, and effort then made to overcome it. It is an encouraging sign—a sign of health and vigor in the Church—that its leaders have so generally awaked to a sense of the requirements now made of Christian believers. There was ground for fear that the close of the recent war would witness a sinking, or lowering of that standard of Christian duty, which the exigencies of the times had so greatly raised, but the prospect now is, that the standard of individual faithfulness is to be raised still higher, since the approach of peace has brought with it such new, unexpected and inviting fields for Christian effort. Nearly every representative Christian body which has met, since the cessation of hostilities, has unanimously recognized the responsibilities of the day, and not only set apart, during its session, an unusual amount of time to devotional exercises, at the expense of what are generally considered very important business discussions, but has recommended, in a way that leaves no doubt of its impression of duty and its entire sincerity in the matter, greater faith, greater earnestness in life, more systematic effort, and more frequent and tender communion with Christ in prayer, on the part of every individual Christian in the country.

There is so much to be done in our land; there are so many fields to be cultivated, so many enterprises to be at once undertaken, so many foundations to be laid, that we do well, ere we engage in the work at all, to strengthen our

faith and encourage our hearts by meditating upon the promises, and by communing with God. And this cannot be done by churches, by groups of Christians, or by proxy. Each individual Christian must do it for himself, else he will grow faint and weary by the way, long before the high noon of his effort be reached.

What are some of the subjects suggested by the demands of the times? Three may be specially mentioned. The greatness of the work, the fewness of the laborers engaged in it, and the rich reward it promises.

I. What is the *work*? It is individual. We have lived so fast during these years of strife; our interest has so naturally centered in the progress we were making against our foes; so much of our time has been occupied with the reading of the daily reports of battles and sieges; so much of our thought has been expended in forming plans of our own by which to put down the rebellion, or to push the war more vigorously; we have been so anxious to mitigate the sufferings of the wounded and the imprisoned; and now we are in so imminent danger of becoming even more eagerly and painfully interested in the questions of reconstruction and governmental policy, that it is well for us to make violent effort to drop, for a time, all thought of every thing about us, and calmly look in upon our own hearts. Are they pure? Are they under the control of sound, healthy principles? Do they reflect the image of Christ? Or are they embittered by passion, prejudice and excitement against our country's enemies? Do our words reveal the existence of a bitterly hostile feeling against the inhabitants of that part of the land lately in arms? Have we faith in the attempt which professedly pious Southern men are making, to elevate, purify and benefit the masses of society in which they live? In a word, have we lost all confidence in others? and so gained a great degree of confidence in ourselves? Then surely, before we enter upon a field so important and extensive, as the one, calling for our effort now, we should honestly discharge the duty of self-examination, and see that the principles by which we are animated are such as calm thought, the diligent perusal of Scripture, and frequent communing with the Saviour, will generate. Beginning with our own hearts, we should eradicate therefrom every unholy feeling, every bitter thought, every prejudice, every unhallowed passion, all trace of jealousy, or sinful ambition, and then, when the work of preparation is further completed by such meditation upon

truth, and such sympathy with Christ, as earnest and continued persistence in prayer will beget, the individual believer may venture to gird on his armor and enter upon the strife. His life will then be a bright example of pure and holy Christian devotion; a standing and undeniable proof of the mighty power and transforming character of Christian belief. This is one way in which the efficiency of *real* Christians may be made to counterbalance the inefficiency of nominal Christians.

The work upon which the individual Christian should then engage, is two-fold in its nature, and two-fold in its object. First, it is a work which requires *personal* effort. Home evangelization begins at our very doors, within our own families. Is there a single person around us ignorant of the way of life? Is there one who refuses to trust in Christ for salvation? Are there special reasons why he thus refuses? Does he disbelieve in the Saviour as a historical personage, or as a divine Redeemer? Are the grounds of his unbelief well understood? There is here something for the individual Christian to do, arguments to be sought for, framed, and applied, prayer to be offered for the success of the efforts, made to induce those who do not believe, to trust in the Saviour. Cases of suffering require alleviation, some who are hungry, need food; ragged children are roaming the streets, who ought to be in the daily and Sabbath school; great numbers do not attend Church, because they have no seat, they cannot afford to hire one, they are not welcomed in the house of God, and so they habitually absent themselves from public religious worship, simply because Christians do not individually sympathize with them. Neighborhood meetings are to be established and conducted, the sick to be visited, words of consolation spoken to the afflicted, the really unfortunate aided, and those who are *idle*, shiftless, aimless in their lives, reasoned with, warned and advised, till they do better, or relieve the community where they dwell of their worthless presence. The amount of labor, at *our own doors*, when we look at it, is seen to be large enough to engage all the personal effort which we can expend.

Then, having attended, or even while attending, to this destitute field at home, regard is to be had to the claims of the entire town, or county, or state, or nation. While reason dictates that a man should begin with, and do himself, the work at his own doors, it equally dictates his memory of his obligations as a Christian citizen, and his duty to acquaint

himself with the wants of his country as a whole, and to honestly ask and answer the question, What can I do that shall best promote the well-being of my fellow-citizens?

It is this work of home evangelization, in its two-fold aspect, of work in one's immediate neighborhood, and work in one's country, performed, in the first instance, by personal effort, by personal contact with the needy, and in the second instance, by representative effort, procured and set forward by contributions of money and by prayer—it is this work which is now making such demands upon us.

Different parts of this work are prominent at different periods. Now the cause of temperance requires labor,—a healthy public sentiment against the use of strong drink, in however small quantities, is to be created; that death-bringing, poisonous feeling, which prevails so alarmingly in some quarters, that small sins are only trifles, not worth minding, must be met and resisted, and society, through all its classes, taught to feel that sin is sin—that though it may differ in degree, it does not differ in kind. Morals are to be elevated, the kind of instruction given to the young, in common schools to be examined—in a word, everything relating to the well-being and organization of society is to be looked after. The condition of prisons, of poor-houses, of reform schools, of asylums, of colleges, the doings of public men, of deliberative assemblies, of legislatures, the kind of literature circulated, the character of public houses, the government of great cities, these, and a thousand other related matters, are proper subjects for Christian thought and action.

Why our churches are, in general, so poorly attended? Why public sentiment is so largely and alarmingly in favor of violating the Sabbath? Why religion is regarded as something for the old, the ignorant, or the feeble-minded? How a right policy in public affairs may be secured and followed; how the desolate parts of our land may have the Gospel; how the recently emancipated may be trained up into *freemen*; how feelings of bitterness, between different sections of the country, may be made to pass away; how all the available talent of the Church may be employed for Christ. These, and similar questions, must be answered, intelligently answered by the Christian Church.

And here returns again the subject of *individual* responsibility. What is *my part* in this great work? Shall I go and labor, *personally*, among the freedmen, or the poor whites at the South, or preach the Gospel, or be an educator,

or enter upon the arena of political strife, or look after the interests of the insane, or the blind, or the feeble-minded, or the imprisoned, or the sick in hospitals, or do my relations in life keep me at home, and require me to confine my personal labors to a very small circle, and do, by sympathy, and through prayer and contrition, what I may, for those more needy and far away? These are questions which every Christian must answer for himself, just as he must determine the amount of time he will spend in prayer each day, for the spread of Christ's kingdom, and the proportion of his gains which he will contribute to benevolent objects.

II. A word only is necessary upon the *fewness* of the laborers in the field of work to which we have alluded. A glance at the state of things at home will satisfy any one that nothing like the necessary amount of Christian effort is put forth. Whole families of professing Christians make no exertions whatever, to benefit their neighbors. So that there is hardly a school district, or parish, however small, in the country, upon which anything like an adequate amount of philanthropic, Christian labor is expended, and yet, Christians are the light of the world!

If there be a want of laborers at home, where the majority of Church members are found, what shall be said of those fields which are almost entirely supplied with laborers whom God has made self-sacrificing enough to leave home and friends, and work in a region which, in itself, possesses no attractions whatever?

Among the Freedmen, there are *needed* not less than fifty thousand teachers, at once. Possibly two or three thousand are willing to go. Where are the rest? Where is the money to send them, could the required number be found? Hundreds of waste places in the South, need visiting immediately. Many of the poor whites are starving, are naked, all are far more degraded than the negroes. Southern men are doing nothing at all for these cases of want. Who will seek them out, and labor for the elevation of this despised class of humanity?

Churches at the West are to be built. They may be made very rude at first. No matter if they are of logs, but the rudest edifices cost something, and preachers are demanded to gather congregations and instruct them in the way of life. Who will go? Who will contribute?

Our seamen, who do business upon the great waters; our miners, who almost live under ground, the motley crowd that

people the gold and silver-bearing districts of the Rocky mountains and Pacific coast, the remnant of our army, the degraded population of our metropolitan towns, are all to be reached. Here is work for Seamen's Societies, Soldiers' Societies, Five Points' Missions, Ragged Schools, Tract and Bible Societies, City Missions, Homes for the outcast, Reform Schools, etc., *ad infinitum*.

Who will support, who conduct, these agencies? Not mere philanthropy; nothing but true Christian principle. Humanitarianism is unwilling to soil its fingers with the disagreeable work which the Christian philanthropist finds confronting him, upon almost every street and lane of such a city as New York, or Chicago.

III. But do the *results* warrant the effort and the outlay of funds necessary to carry on this work in our land? Can the Church *afford* to give her *best* men and women, and to consecrate so much of her treasure to objects like these? She cannot afford to refuse the sacrifice. She cannot afford to be without the stimulus to effort, which the daily lives of these Christian heroes are exerting upon every member of the Christian body. She cannot afford to have these objects, which appeal to her benevolence, taken away. She cannot afford to have these channels of sympathy and union, opened up between the rich and the poor, the fortunate and the unfortunate, the enlightened and the ignorant, the virtuous and the vicious, closed. The stream of sympathetic effort and charity, which courses along these channels, is a kind of spiritual thermometer, which indicates the character of the piety of the Church.

The efforts of the Home Missionary Societies undoubtedly secured, at the outbreak of the Rebellion, the entire Northwest to loyalty and freedom; for no Christian community there, ever hesitated a moment upon which side to range itself. Efforts in the Army and Navy have been followed by thousands of conversions, and no one can tell how great an influence this stream of piety, flowing in upon the North, with the return of the soldiers, is destined to have. Ragged schools have proved centres of life and light, in the midst of the darkness of sin,—oases, green and blooming with beautiful flowers, in the desert of human crime and woe. Houses of Refuge have received many a wanderer back to virtue and truth, while our prisons, asylums, schools for the unfortunate of every class, have been the means of reclaiming thousands to society, making virtuous and useful citizens of those who,

but for these institutions, would have revelled in crime till the day of their death.

There is, therefore, every encouragement to undertake the work at home, which is to be done. Let every member of the Church faithfully examine himself, and strengthen his purpose of holy living and holy acting, by communings with Christ, and the *world* will be compelled to yield to the claims of Christianity. Nominal professors will diminish in number, and the foes of Christian belief will diminish with them, for no powers of sin and Satan can resist the silent, unanswerable arguments for the truth drawn from the contemplation of a pure, consistent and devoted Christian life.

The machinery which is needed to perform this home-work, is already provided. But workmen are wanted to direct it; workmen not easily discouraged, and with skill enough to adjust difficulties and repair breakages. The field is large enough, and fertile enough, though in a great measure uncultivated. Where are the men and women to go forth to labor and reap? Who will volunteer as soldiers of Christ, defenders of an aggressive Christianity, which will not content itself with merely maintaining its position, but will press on, and fight on, while an enemy to the cause of truth remains! When this work, in our own land, has been done—or, rather, while we are pushing this work forward—we should turn our eyes to other lands, and to other people, who instinctively look to us for aid in the Gospel.

By and by, we trust that our whole nation will be converted to God—then the world will all be speedily reclaimed for Christ—but, till that time comes, individual effort and prayer must not cease. The success which has attended past efforts, may be taken as a guarantee of future success, and the conversions already recorded, as indications of God's pleasure in the work of his servants. The results of missionary effort abroad, during the present century, are remarkably encouraging. "At the beginning of the year eighteen hundred, there were no missionary societies in the United States; now there are one hundred, which have raised the past year four and a half million dollars for mission purposes. Then there were no missionaries among the heathen; now there are three thousand, and seven thousand native assistants. Then there were no churches on heathen soil; now there are four thousand Christian churches where heathenism once prevailed. Then there were no heathen converts; now there are three hundred and eighty thousand church-mem-

bers of converted heathen, and as many nominal Christians. Then there were no Christian schools; now there are three thousand, with five hundred and fifty thousand children under Christian instruction. Then the Bible did not exist in a single heathen language; now it is translated into one hundred and twenty of the most important heathen tongues. And this has been the work of the Church in our day!"*

There are two positions which the Church is occupying in the world, positions of great strategic value, from which war for Christ, may be directly and easily carried into the camp of the enemy. We need prayer that each one of us, as Christians, may become more faithful, more sincere, more Christ-like—less worldly, less careful of our individual honor, more willing to imitate the self-sacrificing spirit of our Lord and Master. We need prayer that we may each become a centre of influence and light, from which streams, for the edification of Zion, shall flow, that we may be *real* and not *nominal* Christians—Christians whose character and conduct shall so manifestly be formed and controlled by the principles of the New Testament, that men shall admit, when they note our work, the genuineness of our piety. We need prayer that we may have wisdom and discretion—as well as the desire and the will to undertake the work of evangelization, in our own neighborhoods, that we may have *sympathy* with all the efforts which may be made for the benefit of society at large, for improvement in legislation, in education, in morals, in the conduct of elections, and in the mode of reaching the masses with the Gospel. We need prayer that we may feel a *personal* responsibility, not only for the execution of the Christian work to be done at home, but for that which already begun, and greatly successful, is to be carried on and completed abroad. "Bring ye *all* the tithes into the storehouse." Talent, personal influence, power to labor—whether in this sphere or that—property, so much of it as God would have us give, let us bring all, a willing offering, and lay it at the Saviour's feet. Then, and not till then, will the mouths of Christ's enemies be stopped. Then, and not till then, will the lives of Christian believers be uniformly a correct representation of the power of faith in the principles of the Gospel to so transform the character, purify the motives and exalt the aims and purposes of sinful men, as to

* Religious Telescope.

render their conversation and conduct unexceptionable, even in the eyes of the world's most heartless devotees. Then, and not till then, will all the world be converted, and *nomi-
nal* Christianity give place, forever, to *real* Christianity.

ARTICLE VI.

THE THEOLOGY AND THE ANTHROPOLOGY OF THE LORD'S PRAYER.

By F. W. CONRAD, D. D., Chambersburg, Pa.

"GOD, who at sundry times, and in divers manners, spake to the fathers by the prophets, bath in these last days, spoken to us by his Son." One of the names by which the inspiration of prophecy designated him, was Emmanuel. That name expresses the peculiarity of his being. It signifies God with us—God with man. As such, divinity and humanity meet in him, and constitute one person. Hence he comprehends within himself the infinite and the finite, the teacher and the example; the bearer and the offerer of prayer. As man, he was subject to wants. In this lies the significancy of prayer, offered by him. As God, he was able to supply all wants. In this lies the significancy of prayer addressed to him. As God, he was Truth itself. In this lies his perfection as a teacher. As man, he was its exemplar. In this lies the authority of his example. Truth emanated from his mind in perfect ideals; it fell from his lips in the perfection of expression; it appeared in his life, in the beauty of holiness. Hence it could truly be said "He spake as never man spake." To hear him, was the end of all controversy, on any disputed point—to enjoy his instructions, the highest of all privileges—to obey his mandates, the first of all duties. And as prayer constitutes the medium of communication between heaven and earth, the channel of intercourse between God and man, and one of the means by which humanity can be raised from its degradation in sin, and fitted for the enjoyment of the bliss of heaven, the questions, What is prayer? Must I pray? How shall I pray? assume a momentous importance, without an answer to

which, no rational and accountable being can ever be satisfied. Thanks to God, Jesus Christ has answered them. That answer is contained in these words: "After this manner, therefore, pray ye: Our Father which art in heaven. Hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, forever. Amen!"

In these words the Saviour teaches the nature of prayer, imposes the obligation to pray, and illustrates the manner in which it may be performed. It constitutes the only form of prayer given by the Redeemer, and recorded in the canon of inspiration. As such its value can scarcely be over-estimated. Every idea entering into its composition, is consonant with truth; every word employed in its expression, is pregnant with meaning; and every aspect in which it may be contemplated, is fraught with interest. Impressed with this high estimate of its value, we invite the candid attention of the reader to a consideration of *The Theology and the Anthropology of the Lord's Prayer*.

Prayer is the expression of want. It rises in the profound depths of the human heart, and, borne on the wings of reason and revelation, rises till it meets the ear of God. Hence, two constituent elements enter into its composition, the human and the divine. It has its theology and its anthropology. Its theology reveals the knowledge of God; its anthropology reveals the knowledge of man. Without the knowledge of God, prayer could have no object. Without the knowledge of man, it could have no subject. These indispensable conditions to the constitution of prayer, are met in that delivered by our Lord. Its knowledge of man, is accurate and comprehensive. Its knowledge of God, is profound and inexhaustible. It begins with God's being and man's origin. It embraces God's excellence and man's capacity; God's government and man's subjection; God's providence and man's sustenance; God's redemption and man's pardon; God's grace and man's recovery; God's prerogatives and man's acknowledgement; God's power and man's dependence; and concludes with God's glory and man's end. Let us proceed.

Our Father which art in heaven. This constitutes the address. Its theology reveals the being of God: its anthropology, the origin of man. That God is, and that man

derives his existence from him, has been apprehended intuitively by the reason, in all ages. This Paul attests when he declares, that the God-head, though invisible to the body's eye, is capable of being seen by the Reason's eye, and that thus the Greek poets learned that man was the offspring of God. The same truths are announced authoritatively by revelation, which informs us, that "the Lord God formed man out of the dust of the ground, and blew into his nostrils the breath of life, and man became a living soul." Hence the appropriateness with which man can call God, Father. It expresses the relation existing between the creature and the Creator. As the creature of God, man was made in his own image, and endowed with an animal, rational, and spiritual nature. But man has lost that image, and by such loss suffered a deterioration in his animal and rational natures, and a depravation in his spiritual nature. While, therefore, all human beings can properly call God, Father, because, through natural generation, they have derived their being from him, nevertheless, none can do so, in the fullest and deepest sense, but those whose spiritual natures have been transformed from their natural state, consequent upon their depravation, into the moral state, resulting from their regeneration. In the lips of the Christian alone, therefore, who has been born, not only of the flesh, through the will of man, but who, in addition to this, has been born of the Spirit, through the will of God, does this term find its full significance. And as man finds the unity of his origin in God, so too does he find, in that unity, the relations he bears, and the obligations he owes to all who participate in it. Inasmuch, therefore, as God has made of one blood all the nations that dwell on the face of the earth, the petitioner must not appear before him in isolation, and say, *my Father*, but he must appear in fraternal communion with all men, and say: "*Our Father who art in heaven.*" As such God is distinguished from, and infinitely exalted above, all earthly parents and benefactors, in the tenderness of his affection and the richness of his gifts, occupying the high habitation of his holiness, the dwelling place of angels, and the home of eternal blessedness, for all his ransomed sons and daughters.

"*Hallowed be thy name.*" This constitutes the first petition. Its theology reveals the excellency of God; its anthropology, the capacity of man. The name of God is the expression of his being and character. He is not only the source of all existence, but he is also the fountain of all ex-

cellency. Every thing emanating from him must, therefore, partake of his nature. This fact is verified in the works of creation, in which God has manifested his excellency in different degrees. Man is endowed with the capacity of appreciating this excellency, whenever and wherever it is exhibited, in any degree of perfection. He can admire the excellency of God's artistic skill, displayed in the mechanism of the heavens and the earth; he may overflow with gratitude in contemplating the excellency of his goodness, manifested in the abundant provision made for the sensuous happiness of all animal creation; and he may be filled with complacency and delight, in view of the excellency of his holiness, exhibited in the creation of rational spirits, who have either maintained their allegiance, or who have been re-established in their loyalty to the throne of God; but in all this, the depth of man's capacity for the appreciation of excellency, has not yet been fathomed, and the necessary occasion for calling it forth, in its highest degree, has not yet been presented. Man, as rational spirit, is susceptible to the feeling of reverence. It demands for its exercise a higher degree of excellency than any exhibited in the work of creation. Were man to adore, in the temple Nature, the objects of his adoration would be dumb idols, however exquisite their workmanship might be; were he to bow down at the shrines of pleasure, he would be an idolater, however ravishing the delights which might thus be afforded him; and were he to reverence finite rational spirit, his service would be no more than hero-worship, however high the degree of their angelic excellency might rise. What then is it, which can alone awaken and attract the feeling of reverence in the heart of man? We answer, God, the self-existent in being, the absolute in attributes, the eternal in duration, and the all-perfect in holiness. In the clear apprehension of the incomprehensible majesty of Jehovah, reverence finds its true object, and in his gladsome worship, its full expression. In rendering this homage, man hallows the name of God, and assimilates, according to the law of spiritual development, to the excellency of his character. The petitioner acknowledges the claim of God to his worship, obligates himself, voluntarily, to render it, and asks, that the same acknowledgment may be made, and the same obligation met, by all rational spirits.

"Thy Kingdom come. Thy will be done in earth as it is in heaven." These words constitute the second and third petitions. Their theology reveals God's government; their

anthropology man's subjection. God is not only the source of all being and the fountain of all excellency, but he is also the founder and head of moral government. As such, sovereignty itself finds its central seat in him. That sovereignty is thus rightfully placed in his hands, is determined by the relation he bears to moral government itself, as its Founder, and to all its subjects as their Creator, as well as by the perfection of his qualifications for it, natural, intellectual and moral. And as from the nature of the source, we can determine the character of the fountain, so too, from the perfection of God we can determine the characteristics of his government. Guided by this unerring criterion we conclude that God's government must be spiritual. It emanates from the Infinite Spirit, it throws its imperatives on all finite spirits, and secures its end in securing and recovering the excellency of spirit. It must be moral, as distinct from natural. Natural government secures its ends by physical forces and animal instinct, which operate necessarily, and to which no responsibility attaches, but moral government secures its end, by the force of motives, addressed to rational spirits, endowed with a will in liberty, hence capable of choosing an alternative, and therefore responsible for all their conduct. It must be unchangeable. Established by him who knows no variableness or shadow of turning, it has received the impress of his immutability. Constituted by the combination of all the elements of universal right, it can know no change, and based upon the nature of things, it remains forever the same. It must be universal. As Absolute Sovereign, he has the right to sway the sceptre of dominion over all the departments of the moral universe, heaven, earth and hell. For the exercise of that right, a government as comprehensive as the moral universe itself, becomes indispensable and God has met this requisite in the founding of a government characterized by universality, through which, he extends his authority over angels, devils and men. *It must be eternal.* Its author is unchangeable and lives forever, he must therefore always be a sovereign. Its elements are indestructible, they will therefore always constitute a government. Its subjects are rational and immortal, they can therefore never be released from the obligations of loyalty. Its sanctions are based upon immutable justice and therefore cannot be reversed, and hence it must forever remain, to reward the obedient and to punish the disobedient.

To this government man owes subjection. This follows from his capacities as rational spirit, and from the relations he bears as a derived creature, as well as, from its necessity to his well-being, and to the attainment of the end of his existence. This subjection must be regulated by the rule of right, which constitutes the law of God's moral government. As the law of God is the expression of his will, and the transcript of his character, it partakes of his nature and becomes perfect. The obedience demanded from all that are placed under it, must therefore be complete. This is exemplified by the angels of God. They do his will cheerfully without constraint, universally without exception, constantly without interruption, and perfectly without deficiency. The petitioner appears in the presence of his sovereign, acknowledges himself a subject of his government, obligates himself to render obedience to his law, and asks that all other human beings may do the same, until the sovereignty of God shall be universally acknowledged, and the will of God shall be done as perfectly on earth, as it is now done in heaven.

"Give us this day our daily bread." This constitutes the fourth petition. Its theology reveals God's providence; its anthropology, man's sustenance. As God is the Author of the moral universe and its sovereign, so, too, is he the Creator of the natural universe and its Governor. In the beginning, he spake—and it was done; he commanded—and it stood forth. And what he thus called into being by the fiat of his will, he has constantly sustained in existence by the word of his power. His providence is, therefore, so general, that the innumerable worlds which fill the immensity of space, move in their orbits according to his direction; and yet, at the same time, so particular, that not an atom belonging to earth, can change its place without his permission. Accordingly, all the forces of Nature, in all their multiplicity and variety, whether acting in isolation or in combination, and whose operation is indispensable to the sustenance of man, must be under his special and constant control. He may so regulate them, that health and plenty may be the portion of man, prolonging his life and rendering him prosperous and happy, or he may so disarrange them, that famine and pestilence may waste away his life, after rendering it wretched and miserable. The petitioner realizes that he lives and moves and has his being in God; he acknowledges that for every good and perfect gift which he needs, he is dependent upon his providence, and asks, that it may be so disposed to-

wards himself, and all others having similar wants, that they may be daily, richly and constantly supplied.

"And forgive us our debts, as we forgive our debtors." This constitutes the fifth petition. Its theology reveals God's redemption; its anthropology man's pardon. We have seen that a moral government, originating from the Absolute, was necessarily perfect. As such, pardon is rendered impossible in its administration under justice. Its bestowment would involve either the imperfection of its law, the unrighteousness of its sanctions, or the injustice of its sovereign. If the obligation to loyalty may be violated with impunity in one instance, it may be in every other; and if one rational spirit may be released therefrom, so may all others, and hence the exercise of mercy in granting pardon to a single transgressor for a single sin, would be the release of all moral beings from the force of obligation, the centripetal power which holds the elements of moral government in union, and binds its subjects to their respective orbits of obedience. And as the destruction of this force in the natural universe would result in "the wreck of matter and the crush of worlds," so too, would its destruction in the moral universe, be followed by the overthrow of moral government, and the ruin of all beings.

Our petition, however, presupposes the violation of moral obligation in the government of God. How could this be possible? Absolute perfection cannot directly originate imperfection, neither can it deteriorate. Sin is a moral imperfection, and involves a deterioration. It could not, therefore, proceed directly from the Infinite, and its origin must be sought for in the finite. Rational spirits may be created relatively perfect, and endowed with a will in liberty; this may so exercise their capacity of choosing an alternative, as to violate law, and thus deteriorate. Angels did so in heaven, and under the administration of God's government in justice, the penalty of its violated law was executed upon them immediately. Man has done the same on earth, and yet the punishment which he merited has not been inflicted. How can this be accounted for? Has God left his throne? Have the foundations of his government been removed? Has the distinction between right and wrong ceased? By no means. Reason infers the adoption of an expedient in moral government, in view of which, pardon may go forth, consistently with the perfection and stability of that government, in harmony with the attributes and prerogatives of

God, and productive of the highest honor and the best interests of man. And what is thus seen by the insight of reason as necessary to be done, revelation positively declares has been done. God did conceive an expedient in moral government, through which an administration of it under justice might remain in full force, and yet there be added to it another department, for an administration of it under mercy, whereby the claims of justice might be fully met, by substitution through a Redeemer, the transgressor delivered from all exposure to punishment, restored to the favor of God, as though he had never sinned, and rewarded by him, as though he had always obeyed. And this result, filling heaven with wonder, and earth with hope, has been secured on terms honorable to God, and worthy the acceptance of man. This was announced by Paul when he declared to the Romans, that though all had sinned and come short of the glory of God; yet "through the redemption which is in Christ Jesus, whom God has set forth to be a propitiation for the remission of sins through faith in his blood, he can be just, and the justifier of him that believeth on Jesus." The petitioner acknowledges his just exposure to condemnation, in consequence of the numerous debts of violated obligation which he has incurred, and humbly asks that the moral payment of them may not be exacted from him, by the execution of the penalty of the law upon him; but that God would, of his free grace, cancel them all and restore him to his favor, for the sake of Jesus Christ. And as he beholds, in the gift of God's Son, the highest manifestation of his love, and in the reception of pardon, the greatest exhibition of his mercy, he obligates himself to regard with the same affection, and to treat with similar forbearance his erring brother, who may have trespassed against him.

"And lead us not into temptation, but deliver us from evil." These constitute the sixth and seventh petitions. Their theology reveals God's grace; their anthropology, man's recovery. The introduction of evil into the moral universe, presents the most difficult problem for solution, to which the attention of man, or angel has ever been directed, and involves the most ruinous and wide-spread calamity that has ever occurred in it. The conception and introduction of the provisions of grace, necessary for counteracting its devastating course, for over-ruling its destructive consequences,

for triumphing over its constant enticements, and for obtaining ultimately complete deliverance from its polluting impress, constitute the greatest achievement, the *chef-d'œuvre* of the wonder-working God. We have seen adequate provision made for the pardon of sinful man. Were this all that had been done for him, it would not avail to meet his necessities. In his fall he has undergone a moral deterioration, and become depraved. Hence he needs not only pardon, to save him from deserved punishment, but also moral recovery to holiness, to fit him for enjoyment of a gracious reward. In the provisions of God's grace, special reference must, therefore, be had to the attainment of this end. And as man's pardon could only be secured by the introduction of the expedient of redemption into moral government, so, too, can his recovery to holiness alone be secured by God's introducing into it a higher moral force, than that exerted by the sanctions of his law. For as that force was inadequate to prevent his apostasy, in a state of perfection, much more would it prove ineffectual, to recover him to holiness after falling from his steadfastness. That force is centered in the cross of Christ. It is the force of love, revealing the greatness of God's grace. Through it, he appeals, not merely to the hopes and fears of man, by pointing him with the sceptre of his justice, to the sanctions of his law, but he appeals rather to his gratitude and affection, by exhibiting to him his own heart, moved with sympathy and filled with love, in the dying agonies of his own Son. This reveals the philosophy of divine grace in the recovery of sinful man. Paul states it thus: "For what the law could not do, in that it was weak through the flesh, God, sending his own Son, in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit." Thus it appears, that, as in the natural world, light and heat radiate from the same centre, so do pardoning mercy and recovering grace, in the moral world, from Christ crucified. And as in the same ray both forces are combined, and in their activity produce their appropriate results, so, too, does faith, in the Son of God, combine the forces of salvation, which secure the justification of sinful, and the regeneration of depraved, man.

To the exercise of this faith, it becomes necessary that he should realize the depth of his depravity and the greatness of his guilt, as well as the adequacy and adaptation of

the provisions of God's grace, through Jesus Christ, to blot out his sins and transform his depraved nature. And as the degree of the insight of the natural reason, has been greatly diminished by the fall, no such apprehension, either of self, or of Christ, is ever attained by its unaided power, as results in saving faith on the Son of God. Grace has made provision for this deficiency, through the revelation of the truth, and the gift of the Holy Ghost. These powers, acting as agent and instrument, are adapted to awaken the necessary apprehensions in man, and thus to induce, or work, faith in him.

Thus is the condemning power of evil counteracted in man's justification, and its polluting power in his regeneration; but this does not eradicate it from the sphere of his probation, nor deliver him from its injurious and enticing influences. He is destined still to meet and contend with it on every side. It exposes him to bodily pain and death, entices him to follow error, and tempts him to swerve from moral rectitude. Physically, it threatens to overwhelm him by storm and flood, fire and sword, pestilence and famine; intellectually it endeavors to delude him by ignorance and prejudice, vanity and pride, self-reliance and presumption; and, morally, it plots his ruin, by inducing him to yield again to the lusts of the flesh, the allurements of the world and the snares of the Devil.

All this the petitioner feels. He has learned from his experience that his religious life is one of temptation, involving constant enticement to sin, and the daily trial of his perseverance in holiness. And as he knows, that he was dependent for justification upon God's free mercy, and for regeneration, upon God's sovereign grace, so, too, does he realize that he is dependent upon the power of the same grace, for his progressive sanctification, which will find its completion in his final triumph over all temptation. He does not ask that God would not entice him to sin, for he knows that in that sense, "God tempteth no man;" nor does he ask that he would not subject him to trial, for he knows, that trial is incident to a state of probation; but he asks that, as all objects and persons, which can exert the power of enticing to sin, or of testing fidelity, are under God's absolute control, he would so modify and dispose of them, that they might not be permitted to exert a greater degree of tempting power upon him, than he was able to bear; and, further, as all the forces of God's recovering grace, the power of the cross, of

the Holy Spirit, and of revealed truth, are at his sovereign disposal, he would impart them to him in such measure, that he might be able not only to bear all trial, and resist all temptation, but become more than a conqueror over them.

And, further, as he realizes, that he is constantly exposed, while in the sphere of probation, to the evils originating in the fall, and that as God has all persons and things, from which they proceed, in his hand, he asks that he would so control them, and so over-rule their evil effects, that they might become to him a disciplinary chastisement; that he would so restrain them that his life might not be rendered wretched by them; and that he would grant him, eventually, complete and perpetual delivery from them. And having been supported under trial, sustained in temptation, and delivered from evil, by the riches of God's superabounding grace, he asks that he, and all associated with him, may, at last, be accounted worthy to pass triumphantly from the sphere of their influence, and be admitted into the very heaven of heavens, and there advance, according to their capacity and the law of infinite and eternal progression, towards the moral perfection of their Father and God.

"For thine is the kingdom, and the power, and the glory, forever. Amen!" This constitutes the doxology. Its theology and its anthropology reveal God's prerogative and man's acknowledgement; God's power and man's dependence; God's glory and man's end.

"Thine is the kingdom." Because thy mind formed the conception of it; thy character is the foundation of it; thy will is the law of it; thy creatures are the subjects of it; thy justice and grace are the moral forces of it; thy revelation is the expression of it; heaven and earth are the sphere of it; time and eternity are the duration of it; thine excellency is the end of it, and thy Son is the redemption-heir of it. And as it is thine, and thine only, to thee, and to thee alone, belongs the prerogative of its administration; as Father, to dispense its justice; as Son, to bestow its mercy; as Holy Spirit, to impart its grace. And as it comes from thee, it is like thee in thy perfection. And as it is governed by thee, its administration of justice, mercy, and grace, operate, like thine own attributes, harmoniously, without interference; unitedly, without displacement, and consistently, without injury. All this the petitioner acknowledges, and because of this, he prays that thy kingdom may come and spread, until under its assimilating power, the kingdom of this world shall

become the kingdom of the Lord and of his Christ, and finally incorporated, as the achievement of redemption, into the kingdom of eternal glory, over which the Lord God Omnipotent shall reign.

"Thine is the power." Yes, thine is the power, by which all that is included in this prayer, was brought into being, and thine the power, by which all that is asked for in it, can alone be fulfilled. Thine is the power through which man, the petitioner, derived his existence, and in view of which, he is permitted to call thee, Father. Thine the power by which he has been endowed with the capacity to worship, and through which alone he can hallow thy name—thine the power, by which thy kingdom has been set up over him, and through which it will come to the ends of the earth—thine the power, through which thy will is done of him, and shall be done on earth as it is in heaven—thine the power, by which he has received his daily bread, and upon which he may rely for continued sustenance—thine the power, through which he has obtained the remission of sins, and upon which he is dependent for the constant manifestation of pardoning mercy—thine the power, through which he endured the fiery trial, and overcame in the hour of temptation, and through which alone he can become finally victorious—and thine the power, by which he has been supported in suffering patiently the evils of this world, and through which he expects to be delivered from them eternally, in the world to come. Thy power, as exerted in Creation, Providence and Redemption, is infinite and universal, and man's dependence upon it, for life and breath, and salvation, is absolute and eternal.

"And thine is the glory." Thy glory is the perfection of thy being, the excellency of thy character, the *summum bonum*, the chief good, of the universe. Thy glory is displayed in all thy manifestations. In creation, the glory of thy wisdom and power; in Providence, the glory of thy goodness and faithfulness; in Redemption, the glory of thy mercy and grace; in Revelation the glory of thy truth and righteousness; and in Jesus Christ, the glory of thy holiness and love. And as all things which thou hast made and done, manifest, so, too, were all things made for, thy glory. This the heavens declare from above, in the music of its myriad spheres, and earth echoes it back with her ten thousand glad-some voices. In this man finds the true end of his being, and its promotion, his highest excellency and his purest bliss. And as the end of creation and of redemption concentrates

in the glory of God, so shall angels, as the highest intelligences of the one, and the spirits of just men made perfect, as the ransomed trophies of the other, unite in heaven, in ascribing "blessing and honor and glory, unto him that sitteth on the throne and unto the Lamb."

"For ever." Other kingdoms have arisen and passed away, but thine is everlasting. Other kingdoms have been established and changed, but thine remains forever the same. Other kingdoms have been founded and have passed from the hands of their sovereigns, but thine remains eternally thine own. Other sovereigns have exercised authority, but it was circumscribed in extent, and limited in duration, while thine knows no circumference and shall never come to an end. Thou art power itself. All objects and beings receive their capacities from thee. Thou hast determined the degree of their energies, the extent of their influence, the manner of their operation, and the time of their duration, according to thine own pleasure. All their powers are, consequently, finite and dependent, but thy power is infinite and independent, unchangeable in its nature, unlimited in its extent, and eternal in its duration.

Thou art the sum of all glory. Man has labored for, and secured, glory on earth, but it was often secured by crime and stained with guilt, and hence transient in its existence, but thy glory is unchangeable in its excellency, and continues forever undimmed in its lustre. Ransomed spirits and holy angels have been clothed in the glory of moral excellence, but as that of the moon and stars, is but the reflected glory of the sun, so is theirs but thine imparted glory. The natural universe now exhibits thy declarative glory, and when the heavens shall pass away with a great noise, and the earth and all things that are therein, shall be burnt up, it will cease to appear; but in the creation of the new heavens and the new earth, it will re-appear and shine in full splendor, while thine essential glory, consisting in the perfection of this character, shall then be displayed in its highest effulgence, in the presence of all unfallen and recovered rational spirits; and finding in it the end of their being and the source of their bliss, they will gather around thee, as the Excellent Glory, and veiling their faces in thy presence, will unite in the ascription "Holy? Holy! Holy, Lord God of hosts, heaven and earth are full of thy glory!"

"Amen." Appropriate conclusion! Significant word! It furnishes a reason, it expresses a desire, it utters a re-

sponse, and it gives an assurance. It means faithful and true. As such it affixes the seal of verity, to all that has been uttered in the prayer, and lays the foundation of the hope that it shall eventually be accomplished. It means, in the lips of the offerer, *So be it*. As such, it compresses all the desires of his heart, and concentrates the full expression of them into one word, thus constituting an emphatic repetition of the whole prayer. And as it is spoken by the leader, it becomes the expression of the united desires of all the suppliants associated with him, who by its utterance, give their solemn response, in one voice, to all that has been asked. And as it sounds forth from the lips of God's children on earth, it falls upon the ear of their Father in heaven, who, as the God of Amen, echoes it back as an assurance that *So it shall be*, for the sake of him who is the Amen, even his Son, Jesus Christ. And thus shall the Amen of earth, *So be it*, continue to be uttered, until it shall express the desire of all its inhabitants, and the Amen of heaven, *So it shall be*, prophetically respond to it, when both shall cease, inasmuch as the Amen of earth will then have received its full answer from the Amen of heaven; and as heaven and earth will then be united, the Amen of longing *So be it*, and the Amen of promise, *So it shall be*, will be changed into the Amen of realization, *So it is*. Allelujah! Heaven and earth now call thee Father. They hallow thy name. Thy kingdom has come. Thy will is now done. Thy creatures have received their daily bread. Their sins are all pardoned. They have triumphed over temptation. They have been delivered from evil. The kingdom of heaven has been established, and it is thine. The power of justice and grace have been blended in its administration—and it is thine. The glory of redemption, its end, has been attained—and it is thine now, and shall continue thine forever. "Now unto him that is able to do exceeding, abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Churches through Jesus Christ, throughout all ages, world without end." Amen and Amen!

The important inquiries now arise: What is this prayer. And what was the design of the Saviour in composing it? Is it a form, which he intended should be used, just as he uttered it, or is it a model, designed to teach merely of what the substance of prayer should consist? We reply, unhesitatingly, that it was given as a form of prayer, and intended for use as such. To sustain this opinion, we refer to the ex-

PLICIT language of Jesus, by which he introduced it into the Sermon on the Mount: "After this manner therefore pray ye;" further to the still more emphatic manner, in which he stated his design to the disciple, who approached him and said, "Lord teach us to pray as John also taught his disciples:" When ye pray, *say* "Our Father who art in heaven." Now, if we are willing, to permit the Saviour himself to tell us, what it is that he is delivering to his disciples, and what use he designs that they shall make of it, the question is settled. We might easily show, from parallel passages of Scripture, where similar phraseology is used, that the precise words referred to, are either quoted or intended to be used. Thus it is frequently said, by the apostles: "God spake on this wise," and then they quote the precise language of the prophet. And "Thus shall ye bless," and then the precise words which were to be used are repeated; but while we might thus corroborate, we could not render the intention of Jesus more apparent. Any attempt to explain away the literal sense of his words, must prove utterly abortive. And the circumstances under which he uttered the prayer, as recorded by both Matthew and Luke, fully sustain the literal import of his words. What were they? In the Sermon on the Mount, he was correcting various erroneous sentiments entertained by the heathen and the Pharisees, and among others, touched upon their errors of opinion concerning prayer. He points out the error of the heathen in the use of "vain repetitions," and that of the hypocrites in making long prayers at the corners of the streets. Then to give them a form of true prayer, in contrast with these defective ones, he utters, "Our Father." Now if this be not a form, it is difficult to see how it can stand in contrast with the vain repetitions and long prayers, mentioned; for if this be denied, and it merely contains the substance of prayer, which he expected them to draw out at length in detail, all the contrast will be removed, and the point in Christ's reference, weakened, if not entirely destroyed. This is still more evident, if we examine the circumstances under which he delivered it, as recorded by Luke. The disciples seem not fully to have apprehended the meaning of Jesus, when he taught them how to pray, at the time of the delivery of the Sermon on the Mount. And as they witnessed him withdrawing from them again and again, to engage in prayer, they were deeply impressed by his example. On one of these occasions a disciple approached him and asked him to teach him

and his associates how to pray, alleging that John had thus favored his disciples. To this he replies, "When ye pray say, Our Father," &c. Now, if this be not a form of prayer, then Jesus did not reply to the question of the disciple, nor did he grant his request. He did not ask the Saviour to tell them what the substance of prayer was, nor how they might then draw out of it the specific matter of their prayers, but he asked Jesus to teach them how to pray, *i. e.*, in what manner to press their desires to God; and as Jesus understood him, and gave him an answer, and intended to grant his request, the conclusion is inevitable, that he composed it as a form, and intended that it should be used as such. Let a child approach a parent with the same request, presented by the disciple to Jesus, and let him respond, as the Saviour did, and no one would ever question, either the import of the inquiry, or the design of the reply. And that this was the true intent of the Master, is further evident from the testimony and practice of the Church. While it is admitted, that no account is found, either in the New Testament, or in the records of the history of the Church, for the first few centuries, of its formal use, either in public or private worship, we do not regard this fact as, in the least, proving that the primitive Christians did not regard it as a form, and use it, on appropriate occasions, as such. It simply shows, that the history of these times does not contain an explicit and detailed account of every thing done by them. If our interpretation of the intent of Christ be correct, it will follow that they understood it, and practiced accordingly. But we do find early allusion to its use. While Justin Martyr distinctly states, that the ministers prayed according to their ability in conducting public worship, he alludes also to the use of the Lord's Prayer; Irenæus quotes it, Alexandrinus frequently refers to it, and Tertullian and Cyprian unite in testifying to its use in public worship, in the second and third centuries. The former declares it to be a form prescribed by Christ, and the latter calls it "Our public and common prayer." From this time forth, its use was extended until it became universal, indicating but one sentiment in Christendom respecting it. The Protestant Churches of the Reformation regarded it in the same light, and adopted it as a standing form in public worship, and the number of those who now reject it, as a form, is so small, in comparison with

those who use it, that we claim the Christian world, as standing on our side of the question.

But while we insist that this was the primary design of the Saviour, it does not conflict with our view to acknowledge, that it contains the substance of all prayer, and that it may likewise be regarded as furnishing a model, to which all prayer may be conformed. We respond, therefore, to the declaration of Chrysostom, that it constitutes the measure of Christian prayer, in which all its treasures may be found, a perennial fountain, from which all the thoughts, of which they are composed may, be drawn.

The extreme view, said to be entertained by the ancient Bogomiles, that Christ intended to furnish a form, to the use of which his disciples were to be restricted, at all times and under all circumstances, is so improbable, that it hardly deserves a refutation. Such a refutation, however, would be found in the fact that Jesus varied its phraseology himself, according to the account of Luke; that neither he nor his apostles confined themselves to it; that all the directions given to the Church to offer specific prayers, contradict it; and that the aid of the Holy Spirit in prayer, would be entirely superseded by it. In this case, as in most others, the truth lies mid-way between the extremes. The Lord's Prayer is a form, which ought to be repeated in the precise words in which it was uttered, on all appropriate occasions, but this by no means involves a slavish and formal restriction to its use, nor does it, on this account, cease to be a perfect model of all prayer.

The question has also been agitated, whether this prayer was original with Jesus, or whether he obtained it from other sources. Herder, and others in our own times, have maintained that he compiled it from the Zendavesta of Zoroaster, asserting that for each petition several parallel passages are found in it, almost identically the same. But upon examination, it appears, that this boasted similarity dwindles down into a single point, involving an analogy to the fifth petition, and is scouted as unworthy of respect, by the masterly refutation of Gebser.

With more plausibility, but not much more reason, some have asserted that the Saviour obtained it from the liturgies of the Jews, used in his time. But when the similarity between the petitions of the Lord's Prayer and those of the Jewish liturgies, is carefully scrutinized, it is found to be insufficient to sustain the assertion. And when it is further

ascertained, that they are raked together from writings of the most heterogeneous character, Talmuds, the Sohar Narratives, Moral works and Prayers, and that most of them are taken from the liturgies of the Portuguese Jews, which were written in the fifteenth century, the whole pretence falls to the ground. Hence Tholuck declares that, among the learned, this opinion is nearly antiquated. All that can be inferred from any similarity, found in the prayers of the heathen, or of the Jews, and that of our Lord, is, that under the light of reason, man had some knowledge of himself and God, and that under the light of revelation, this knowledge became much more accurate and extensive, and hence it is not at all strange that, among both some correct petitions should be framed, expressive of the wants, and addressed to God, the true source of their supply. But, as a whole, there is nothing in all the writings of heathen or Jew, to be compared with it, in its unity, comprehensiveness, systematic arrangement, and inimitable beauty, and this at once fixes its authorship upon him, who being allied to divinity and humanity, knew what was both in God and man.

Who can question the exalted character of its Author? He appears as the genius of Truth, who has clothed his ideal in the living form of the real, and thus constructed for us a perfect prayer. In its anthropology it fathoms all the wants of man, and in its theology it reveals all the supplies of God. In its profundity it stretches beyond the knowledge of the wise, and in its simplicity it does not overtax the capacity of the simple. It is appropriate whether offered by the reverend lips of age, or lisped by the prattling tongue of childhood. It is adapted to all classes and sexes, under all circumstances, and in all conditions. It suits the convicted sinner, and the rejoicing convert, as well as the declining backslider and the advancing professor. It will express the feelings of those treading the vale of affliction, and the exultations of those standing on the mount of God. It furnishes all needed supplies to those bearing the weighty responsibilities of life, as well as to those, experiencing the solemn realities of death. It may be used becomingly, by the minister in the sanctuary, by the Christian in the prayer meeting, by the mother in the nursery, by the father at the family altar, and by the saint in his closet. The individual amid the daily changes of life, from morn to eve, from spring to winter, and from birth to death, will find it adequate to

meet his wants, at all times and in all seasons. And the Church, whether engaged in laying the foundations, or in rearing the superstructure, or in completing the superincumbent dome of the temple of salvation; whether contending with adversity in the desert, or threatened with destruction in the furnace, whether grappling in deadly conflict with the powers of darkness, or exulting in the achievement of triumph—in all her sufferings and trials; in all her reverses and victories; in all her declensions and revivals; during the past, in the present, and for the future, has needed, does need, and will need nothing more, than what she has offered and promised her in the Lord's Prayer.

"As a whole," says Olshausen, "it comprehends but one thought, the longing for the kingdom of God, from which, all the prayers of the children of God take their rise. And yet that thought divides itself as from a trunk into two branches, upon one of which hang the address and first three petitions, embracing the relation of God to man, while on the other hang the last four petitions, embracing the relation of man to God, thus comprehending all things." How strikingly is the declaration of Leighton, that prayer, like the heavens, has a circular motion, beginning with God and returning to God, illustrated in that of our Lord. It begins with God, as Father of all being, it descends to earth, and scatters his blessings upon it, and then returns to him again freighted with glory. Well may Tertullian declare it to be an epitome of the Gospel, and Augustine affirms, that it contains an ocean of matter in a drop of words.

If our representation of the character and worth of the Lord's Prayer, even approximates the truth, it follows that every effort designed to disseminate a more extensive knowledge of it, to cause a more just appreciation of the value of it, and to induce a more universal and appropriate use of it, must be regarded as important. Nor have such efforts been wanting. No sooner did it fall from the lips of Jesus, than it was written by the finger of God's Spirit on the minds of the Apostles, and soon after recorded by them, with the pen of inspiration on the tablet of revelation. And from this, as by a daguerreotype of Truth, impressions of it have been made upon the memory of man, and repeated without number, in all ages.

The scribe has been employed for centuries in multiplying copies of it. The printer has issued repeated editions

of it. The poet has clothed it in the beauty of thought. The musician has sung and played it in the enchanting strains of melody. The orator has proclaimed it with the trumpet sound of eloquence. The sculptor has given it a tongue, and made even the lips of the cold marble move and speak it. The painter has touched the sleeping canvass till it awoke and prayed it. The engraver has inscribed it upon wood and stone, steel and brass, silver and gold, the nut and the gem. The catechist has explained it in his catechism. The churchman has incorporated it into his liturgy. The divine has given it a place in his system of theology. The expositor has expounded it in his commentary. The author has elaborated it in his work. The pastor has preached it in his sermons from the pulpit. And the writer has chosen it as the subject of his article.

It has sealed the bow of bethrothal at the hymenial altar ; it has administered the consolations of the Gospel to the bereaved around the open grave ; it has ratified the covenant of consecration at the baptismal font ; and it has consecrated the elements at the sacred feast of the communion ; it has constituted an ornament in the nursery ; it has graced the walls of the parlor ; it has been welcomed as a monitor in the school-room, and inscribed upon the walls of the sanctuary, it has invited its worshippers to prayer.

And now, in view of its extensive and long continued use as a form, in public and private, and its controlling influence as a model, upon all prayer, who can over-estimate the worth of the power which has been exerted by it, upon the character and destiny of the individual and the family, the Church and the world ? We prefer to give expression to its great value, in the striking language of Dr. Williams. "It is impossible," says he, "in reviewing the past, to over-value and exaggerate the amount of healing and restraining energy, which this single prayer has already shed forth, on the heart, the home, the sanctuary, the school, the nation and the race. How many a snare has it broken, how many a sorrow has it soothed, how many a gathering cloud of evil has it averted or scattered ! Could we write the history of mankind, as it will be read by the Judge of all at the last day, how much of earth's freedom, and order, and peace, would be found to have distilled, through quiet and secret channels, from the fountain, full and exhaustless, of this single prayer ! It has hampered the wickedness which it did not altogether curb, and it has nourished individual goodness and greatness, in

the eminence of which whole nations and ages have rejoiced."

Its restraining power is illustrated in the confession of John Randolph, who declared that the impressions, made by it upon his young heart, as he knelt at his mother's knee, and learned it from her lips by repeating it after her, saved him from becoming a French atheist, when representing our country as ambassador at the Court of France. Its moulding power is seen in the part it bore in the formation of the character of him whom America acknowledges as the Father of his country—"the first in war, the first in peace and the first in the hearts of his countrymen." Paulding mentions the fact in his *Life of Washington*, that it was the constant practice of his mother to read daily to her family the *Contemplations of Sir Matthew Hale*, which contain a long and minute series of meditations on the Lord's Prayer. And its strengthening power is seen in its effect upon the character of Luther who purified the stagnant atmosphere of Europe with a thunder shower of Truth—who defied the anathemas of the Vatican itself by crucifying its errors on the door of the Castle Church of Wittenberg—who was ready to march to Worms through fire, to confront the emperors, cardinals, princes and the theologians of the Pope, though reinforced by as many devils as there were tiles on the roofs of the city—and who when called upon to recant, raised his noble form, and gave the heroic response, No! Then clasping his hands, and raising his eyes to heaven, he added: "Here I stand, I cannot do otherwise. God help me!" He was in the habit of repeating it daily, he wrote extensively upon it, and said that as all the desires of the Christian's heart have reference to the kingdom of God, he prays an everlasting "*Our Father*,"

And finally, the writer indulges the hope that the devout reader may be led to value the Lord's Prayer more highly, to breathe his aspirations to heaven through it, more reverently, and to receive the truth taught in it, more heartily; so that he may be assimilated in character unto that of Him who uttered it, and holding daily spiritual communion with the Father of his spirit, be fitted to engage in the worship of the heavenly temple, in the beauty of holiness, forever and ever! Amen!

ARTICLE VII.

EXPOSITION OF MATT. 7 : 6.

Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

The interpretation of this passage of Scripture is attended with some difficulty, particularly on account of its context. The most common exposition given to it is, that there are some persons, so wicked and corrupt, so profane and debased, that the doctrines and precepts of the gospel, if offered to them and pressed upon their attention, would only awaken their contempt and provoke their enmity; therefore, influenced by the preciousness of divine truth and the personal safety of its disciples, the Saviour enjoins that from contact with such the gospel is to be carefully withheld. Neither time nor energy must be expended upon men who have become depraved and hardened in sin, and are abusive under the administration of reproof, those brutal and refractory persons whom our Lord compares to ferocious *dogs*. Nor are the pearls of religious truth to be presented to the sensual and abandoned, who may, with equal propriety, be designated *swine*. The gospel must not be offered to fierce and violent men, who, in return, would only growl and curse the message, or to the peculiarly gross and profligate who cannot perceive its value, and would only reject it with savage hatred and, perhaps, inflict injury upon the messenger.

We reject this interpretation and regard the exposition as erroneous, for several reasons:

1. It is contrary to the whole spirit and tenor of the gospel, to all the directions and precepts of our Divine Master. He has said: "Go ye into the highways, and, as many as ye shall find, bid to the marriage." "I come not to call the righteous, but sinners to repentance." "Go ye into all the world and preach the gospel to every creature." "For the Son of Man is come to seek and to save that which is lost." "This is a faithful saying and worthy of all acceptation, that Jesus Christ came into the world to save sinners, of whom I

am chief." "The blood of Jesus Christ, his Son, cleanseth us from all sin." "Behold I stand at the door and knock ; if any man hear my voice, and open the door, I will come in to him, and will sup with him, and he with me." "Wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." "And the Spirit and the bride say Come. And let him that heareth say, Come. And let him that is athirst, come. And *whosoever* will, let him come, and take of the the water of life freely." The gospel is glad tidings, good news, and no matter how far men may have wandered into forbidden paths, how debased their condition, we have no right to withhold from them the offer of the gospel ; if they only comply with the required conditions, repent and believe, they will be cleansed from their guilt and saved. All are to be entreated to accept of reconciliation with God. The gospel is to be faithfully presented to the impenitent and the profligate, its claims and blessings are to be pressed upon all our fellowmen, although it may prove to many a testimony against them, a savor of death unto death. This fact does not, however, preclude its proclamation. The words of the Saviour have nothing to do with the offering of the gospel.

2. Ever since the gospel has been preached, thousands of the most abandoned and reckless have, as the result of the use of the means, been hopefully converted, and, with their robes washed in the blood of the Lamb, are now justified freely, among the redeemed in heaven. We are not authorized to place any limit to God's power. Saul of Tarsus, the cruel, vindictive persecutor, the dying thief, the prodigal son, had all treated the message with contempt and, seemed indurated in their opposition to the gospel. Some, in recent times, who were even open blasphemers, the outcasts of society, have been reached by the offers of the gospel and are a refutation of the position assumed. John Newton wandered far from home, mingled in the midnight revelry, among the most disgraceful scenes in Africa, and became more degraded than the savages upon that dreary coast, yet after a season of folly and guilt had passed away, the overtures of mercy through the influence of the Spirit brought him back to God. He devoted himself to the Christian ministry, became a bright and shining light in the Church, and the guide of many to glory. Among the very worst and the most hopeless classes, in this and in heathen lands, brands have

been plucked from the eternal burning, as trophies of redeeming grace. The things that are impossible with men, are possible with God.

3. The promise is no where given, that we shall be able to discern who will, and who will not, be benefited by the presentation of the gospel. To profess to do so would require the assumption of a very heavy responsibility. We are commanded not to be too hasty in the formation of an unfavorable judgment in regard to the conduct of others. We have our prejudices and passions, and are very often deceived in reference to the character of men. How can we decide that any man is beyond the reach of repentance and mercy? Men are not, at the present day, gifted with inspiration. The most unpromising cases often bring forth the most satisfactory fruit. Paul felt, that as God had had mercy upon him, his grace was sufficient to save the most abandoned, dangerous sinner.

4. This interpretation, if adopted, in its practical operations, is likely to produce the results which we desire to prevent. We must not regard bad men as desperate, designate them as dogs and swine, or we will precipitate them into that very course of action which we would have them avoid. The worst men can be touched by kindness, by the manifestations of a tender regard for their best interests. Love exercises a power which is irresistible, an influence which, when united with the proper agencies, the truth and the Spirit, has often reached the most obdurate heart and effected the most surprising transformations.

5. The principle laid down by this interpretation may be used as a pretext for not putting forth adequate efforts for the salvation of the soul. It may furnish shelter for a timid forbearance to speak the truth, when there is the least apprehension of opposition or persecution, an apology for an indolent or cowardly suppression of the truth. It may be the occasion of a shrinking from the bold and fearless discharge of duty.

6. We object to the common interpretation, because in other parts of the Scripture we do not find that the Saviour has evinced so deep a solicitude to preserve the gospel from the contempt of its enemies. The prophets were commanded to deliver the message to the people whether they will hear, or whether they will forbear." Christ preached in the midst of those who reviled and scoffed at the truth. At Athens

Paul preached Jesus and the resurrection, although some mocked when they heard of these things. "We preach Christ crucified," said the Apostle, "to the Jews a stumbling-block, and to the Greeks foolishness, but to them that are saved, Christ, the wisdom of God and the power of God."

7. No where else do we find that the followers of Christ are commanded to be so concerned in reference to their personal safety. "Lest they turn again and rend you." When the disciples were commissioned to preach the gospel, they were directed to publish it as extensively as possible. The dangers, to which they were exposed, were predicted, but they were told to "fear not them which kill the body, but are not able to kill the soul, but rather fear him who is able to destroy both soul and body in hell." The correct principle is expressed in the precepts, and illustrated in the lives, of the apostles; in Paul at Lystra, and before the enraged Jews, when so fearlessly and eloquently he presented the truth to Agrippa and to Felix; in Stephen when he preached to the infuriated Sanhedrim; in the early martyrs whose blood was the seed of the Church; and in the missionaries of the cross, when exposing and sacrificing their lives for the gospel's sake. If the exposition suggested were correct, then there would be no justification for the course pursued by these men. The exposure of our life to peril, or even to violence, would not be a sufficient warrant for withholding the divine message, or for relieving us from the fearful responsibility of preaching the gospel to every creature.

8. This interpretation seems to do violence to the words *give* (δωτε) and *cast* (βάλετε), employed in the text. The import of the precept turns upon the meaning which we assign to these terms. There is nothing in the passage that indicates the idea of *making known*, or *offering*. The Saviour speaks of *giving* them that which is holy, of *casting* your pearls, those sacred and precious things, of throwing them down to them as they are, and in such a manner that they are in their power, absolutely theirs, and may be treated by them, violent and savage foes, as they choose, and as dogs and swine are sure to do. The common exposition makes the giving to be only an offering. Giving is an absolute term, and presupposes the bestowal of the gift to the individuals in question, just as they are, in all their wickedness, with all their unholy and vicious propensities, their deliberate preferences and obstinate purposes.

If the ordinary exposition be not the correct one, what truth then does the passage convey, what is the general principle to be deduced from the text? We think that the Saviour means essentially to teach, that the Church is not to receive into its membership the openly wicked, those who have surrendered themselves to the indulgence of their carnal propensities, in whose heart and life the world, the flesh and the devil, have undisputed, supreme dominion. The Church is not to confer upon unholy and vicious men that which is holy and precious, to make the profane and the impure, participators with it in the privileges and blessings of the gospel. The Church is no place for the impenitent and the ungodly, and every organization which does not interpose a barrier to the admission of such persons into the membership of the Church violates a practical precept, the rule laid down in the text. The Church must not be brought into unholy alliance with the world, with the enemies of the cross. Satisfactory evidence of piety should, in every instance, be required as the standard of admission into the visible Church. The line of demarcation between the world and the Church must be carefully drawn. The ordinances must not be prostituted, or given to those who are openly vicious and depraved. "It is not meet to take the children's bread and to cast it to dogs." This precept, also, applies to the introduction of men into the Christian ministry who are morally disqualified for the office, of men who are living in the flagrant, continued and defiant violation of God's laws, experimentally ignorant of the truths which they profess to make known to others. What a fearful responsibility rests upon those whose office it is to receive members into the Church, or decide upon the qualification of candidates for the gospel ministry! They are to take care lest they be guilty of profanation, and render holy things contemptible, lest the most sacred doctrines and precepts of our holy religion, be rudely cast before the most impure and grovelling men, and they trample our pearls under feet, and turn again and rend us. The term *rend* (*ῥήξω*) means to break. Æschylus uses the word in connection with the tearing of a veil, or robe, and Pindar applies it to the wounding of the human body. The idea here presented, is that the Saviour will be wounded in the house of his friends, that this ferocious enmity will result in the injury and the destruction of the Church, its precious doctrines and privileges will be dishonored and the blessed cause disgraced.

The visible Church is typical of the invisible. It represents the invisible Church, from which will be excluded every thing that is impure and unholy, every thing that is refractory and ferocious. "There shall, in no wise, enter into it any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they who are written in the Lamb's book of life."

ARTICLE VIII.

HUMAN DEPRAVITY.*

By S. S. SCHMUCKER, D. D., Emeritus Professor of Theology, in Theological Seminary, Gettysburg, Pa.

ARE we sinners or are we not? Are we obedient children of the great Jehovah, delighting by nature to walk in the ways of his commandments; or are we rebels against his righteous government, "gone far out of the way" of his commandments, and trampling under our unhallowed feet his holy, righteous and benevolent laws?

Are we his obedient children? Then can we look around us at the universe of creatures, and feel that we are at peace with them all; we can look abroad over the earth, and above at the spangled heavens, and around us throughout all the universe of worlds, and exultingly exclaim: "Our Father made them all!" Then can we rejoice in the consciousness of his divine protection and favor on earth, and look forward to an eternity of unalloyed blessedness at his right hand.

But if the reverse be true, if we have in our natural state gone out of the way, if we have proved ourselves rebels against his divine government; then have we reason to fear and tremble, then does the curse of the omnipotent Jehovah rest on us in this life, and in the unnumbered ages of eternity we can expect nothing but the blackness of darkness forever, nothing but the fearful looking for of judgment, that will devour the adversaries of God.

*The substance of a Discourse on Rom. 3 : 12. "They are all gone out of the way, they are together become unprofitable; there is none that doeth good, no not one."

When we contemplate the character of God, enlightened reason tells us, that all his attributes are infinite perfections ; hence his design in creating the universe must have been benevolent and righteous, and all the precepts of his government just, holy and salutary ; in short, in his administration, infinite power is incessantly employed in executing the purposes of infinite wisdom and benevolence.

When such a Being creates a world, we may naturally expect that its structure will shadow forth the attributes of his character and all his loyal creatures will faithfully execute his laws. Accordingly the physical universe, embracing in it thousands of worlds, presents astonishing evidences of the power, wisdom and benevolence of its great and unseen Architect. The moral principles and laws inscribed upon it, are in unison with the infinite perfections of his nature, and point to a perfect moral government, exercised by him over its rational inhabitants.

When we examine the constitutional structure and character of man, the only being on earth endowed with reason, with ability to contemplate the wonderful, the benevolent and holy structure of the universe at large, in its relations to the great author of all—man, the being whom God placed at the head of all the rest, giving him dominion over them all ; what are the indications of his character ? We find him possessed of a body, wonderfully and fearfully made, evincing numerous instances of intelligent and benevolent structure and design, all tending to promote his happiness. We observe powers of intellect little less than angelic, capable of discriminating between right and wrong, capable of knowing God and promoting his glory and the happiness of mankind. But here, for the first time, we are met by *signs of rebellion* in the empire of Jehovah. Here we meet with an intellect, naturally darkened by sin, and filled with *prejudices against God* ; with affections alienated from the chief good of the universe, the Being of infinite perfection, and delighting in sinful and forbidden objects ; here we meet with a being knowing the truth, and feeling its obligations, and yet having a law in his members warring against the law of his mind ; a being with propensities inclining him to do, what his conscience and judgment denounced as wrong, a being at war with himself, and at war with his Maker.

Let us inquire whether he has resisted, or yielded to these propensities, whether he is in the habit of obeying the law in his members, or the law of his mind. It is evident that

a being thus alienated from God, can never be happy in his presence. Let us therefore inquire,

I. *Into the truth of the general fact, that "all men have gone out the way," that is, are depraved?* Let us summon before us the very first family born upon earth, and inquire what was their character? Did they practice the law of love, and exercise benevolence toward each other, in imitation of their Father in heaven? Alas! the very first of woman born was a murderer: "And it came to pass when Cain and Abel were in the field,* that Cain rose up against his brother Abel and slew him." How deeply depraved must have been his heart, to allow him to proceed to a crime of so black a die! How fallacious the idea of those, who deny that fallen man was at once radically depraved, and suppose that his nature was gradually corrupted! How melancholy this first item in the history of our fallen race! Yet how like their history in all after ages!

But perhaps the crime of Cain would put his successors on their guard, and urge them to resist those sinful propensities to transgress the holy and benevolent laws of their Creator. Thus they would exhibit a generation which, though tempted to sin, resisted temptation, and proved faithful to the monitions of that conscience implanted by God, into every human breast. Alas! when they had increased in numbers, and formed themselves into a community, they exhibited the same alienation from God, their Creator, the same forgetfulness of his constant benefactions, the same reckless disregard of his holy and righteous laws. So generally was this the case, that the inspired penman gives us the following record, v. 5: "And God saw that the wickedness of men was great upon the earth, and that every imagination of the thoughts of his heart was only evil continually."

The particular crimes, of which the antediluvians were guilty, the deeds of violence and bloodshed, the scenes of rioting and debauchery, by which they offended the God of heaven, are not specified; but we have the declaration of the inspired volume itself, that the wickedness of men was great upon the earth. They carried their schemes of rioting and

* It may not be uninteresting to the reader to know, that the Syriac version, the Samaritan Pentateuch, the Septuagint and the Vulgate, read thus: v. 8. And Cain said to his brother Abel, "let us go down into the plain," or "let us go out of doors," (*egrediamur foras*) instead of "Cain talked with Abel, his brother." Thus it would appear that he invited him out, for the purpose of murdering him.

bloodshed and oppression to the highest pitch, and dared high heaven by their iniquities. Nor did such scenes form only occasional subjects of their attention. On the contrary, "Every imagination of the thoughts of their hearts, was only evil continually." Their whole life was an uninterrupted scene of rebellion against the God who made and sustained them, against him who granted them the very breath, which they spent in rebellion against him. Accordingly, we are told in the language of men, "God repented that he had made man," that is, he was so displeased with the degeneracy and apostasy of the antedelvians, that he resolved to sweep them from the earth with the besom of destruction. He communicated his righteous purpose to Noah and his family, who alone were found faithful. He commissioned that righteous man to preach repentance to his degenerate fellow-mortals, and to announce that one hundred and twenty years of grace and probation would be granted to them, after which the flood should destroy them all, unless they returned to their forsaken God. Thus, whilst the longsuffering of God waited, Noah preached repentance to the antedelvians, who, rejecting the proffered mercy, were destroyed by the flood, and their disobedient souls were consigned to that prison-house, in the world of spirits, where the Redeemer found them when, after his completion of the glorious work of redemption upon the cross, he went, as Peter* informs us, to make proclamation, probably, of his victory over death and hell. This fearful judgment, inflicted by the righteous and omniscient God, after a hundred and twenty years of special warning, is an unmistakable and impressive evidence of the deep depravity of the antedelvian world, and proves beyond all doubt, the truth of our text, that they had "gone out of the way, had become altogether unprofitable."

But was not the character of *Noah's descendants* different? Did they not remain faithful to the instructions of God, through their pious ancestor, so solemnly impressed upon them by the judgments of the flood?

Among the earliest events recorded of the descendants of Noah, is their daring attempt, under the guidance of the mighty hunter, Nimrod, to build a city and erect a tower in it, whose top (in their vain and boasting language,) was to reach unto heaven, and make them a great name. The unholy ambition of this scheme is evident demonstration of its

* 1 Pet. 3 : 19.

iniquity, and the fact that God deemed it necessary to confound their language and defeat their purposes, proves that all the tendencies of the enterprise, were hostile to the cause of holiness and of God.

The descendants of Noah, when gradually spreading themselves over different portions of the earth, soon sunk into idolatry and corruption. They constitute all the heathen nations, which had lamentably degenerated, when they first appear before us on the pages of profane history. In the inhabitants of Sodom, Gomorrah, and the other cities of the plain, we have specimens of depravity, at an early day, such as brought down the speedy vengeance of God upon them, in fire and brimstone from heaven.

What is the history of *ancient Pagan* nations, of the Assyrians, Babylonians, Medes and Persians, Greeks and Romans, but a history of wars and bloodshed, of murder and rapine and oppression? How often does the history of God's chosen people, present similar scenes of national corruption and violence? And can it be a question, whether these scenes are evidence of human depravity? Whether they are accordant with that benevolence and justice to our fellow-men, which the blessed Saviour exemplified and enjoined? Yea, what is the history of modern, and of nominally Christian nations, but a repetition of the same high-handed rebellion against God, the same reckless violations of the law of love to our fellow-men?

Even the *penal codes*, which have been found necessary in Christian, as well as heathen nations, to repress crime, to deter men from violating the rights of their fellow-men, to protect the persons of individuals from violence and oppression, afford evidence of human depravity, and show the universal judgment of mankind in proof of this fact. Yea, they prove that without presupposing this innate, depraved character and tendency in man, and providing against it, human society could not exist, the bonds of social and national organization would be dissolved and mankind sink into universal anarchy.

But the strongest evidence of the depravity of nations termed Christian, is, the continued prevalence of that concentration of all evils, war, that most flagrant and wholesale violation of the law of Christian love, that absurd and wicked appeal to brute force for the decision of a question of right, that deliberate and persevering effort of one set of men, called an army, to shoot, stab with the bayonet, or cut down

with the sword, their fellow-men, who have done them no personal injury, perhaps have never before seen them! It is a mournful proof of human depravity, that though the Redeemer was heralded to earth, by seraphic legions, as the Prince of Peace, though his word has predicted that the prevalence of Christianity shall put an end to wars, so that nation shall no more rise up against nation, that the sword shall be converted into a plowshare and the spear into a pruning hook; yet have wars continued to occur in Christian countries, almost without perceptible diminution of frequency, to the present time. Contemplate the nominally Christian nations at war with one another, employing all the improvements of science, and exhausting all the resources of their countries in mutual efforts of destruction! The heart sickens at the detail of horrors endured, whilst thousands are hurried into an awful eternity every day or week. Is it possible that any one, who believes that God is love, any one who believes that the Saviour has commanded all men to love their neighbors as themselves, can fail to see, that aggressive wars are gross, heaven-daring violations of the religion of the New Testament, and that those who delight in and approve them, are depraved, deeply depraved beings, "having gone out of the way," and living in habitual violation of the laws of God?

The general fact of human depravity, the fact that the character of mankind at large, is at variance with the character and commands of the infinitely holy, just and benevolent Creator and Preserver of the universe, is too clear to be denied. It lies on the surface of all human history, it stands out prominently in all human agency, and in all human experience.

II. But let us *examine the nature and circumstances of this mournful fact*. As this depravity is manifested more or less, in every individual, it constitutes a *universal effect*, which calls for a universal cause. This cause can be found no where else than in the *natural depravity*, the innate disposition of every human being to sin. But as it seems inconsistent to suppose that a holy God would create a being, and himself implant into it a disposition to sin, so that sin should be the normal, the natural and proper state of the creature, we must look elsewhere for the cause of this sinful disposition. The word of God alone solves the mysterious problem, informing us that God created our first parents

holy, and placed them, in a state of probation, in the garden of Eden. Here, with everything at their disposal which could conduce to their happiness, they, at the suggestion of the fallen spirit, Satan, basely violated the law of their benefactor, God, by eating of that forbidden fruit, which was entirely unnecessary to their comfort, and was the only restriction imposed upon them, in the enjoyment of the fruits of the garden, to test their obedience. The threatened penalty was inflicted. The curse of Jehovah overtook them. They had become sinners, and their children inherited their fallen nature, and were born, as all their posterity are, destitute of primitive holiness, and with predispositions to sin. Thus are we all conceived in sin and shapen in iniquity.

Solicited, though not irresistibly controlled by this innate sinful disposition, and often tempted by surrounding objects, calculated to gratify our depraved nature, all men are frequently guilty of *actual*, voluntary transgression of the known laws of God, and their affections are habitually depraved from their earliest years. Thus they are personally guilty and justly liable to the divine displeasure. In early life the habits of sinning are not yet so firmly fixed upon us; but unless we remember our Creator in the days of our youth, and are led to form the resolution at an early period, by the grace of God, to resist the temptations of the world, and the sinful inclinations of our hearts, the chains of sin become more and more firmly riveted upon us. The powers of our souls become more and more debased and alienated from God, our understanding more and more darkened, and our will perverted; so that it may, with truth, be said, "*All flesh has corrupted his way upon the earth.*"* "*They are all gone aside, they are altogether become filthy, there is none that doeth good no not one.*"† "*They are all gone out of the way, they are together become unprofitable; there is none that doeth good no not one.*"

Let us examine these solemn delineations of human depravity, as seen in our own hearts, and in all around us, that we may understand their exact nature.

1. In our natural state we have *erroneous views* of the *divine character* and law, as well as of our moral relations in general. That Being, whom the Christian regards as a God near at hand, as the God in whom he lives and moves and has his being; the natural man considers as afar off,

* Gen. 6 : 12.

† Psa. 14 : 3.

practically, as inhabiting the far distant heavens, as a Being with whom he has little to do. Instead of viewing him as a kind, heavenly parent, who daily supplies his wants, sustains his being and crowns his life with comforts and blessings; the sinner considers God a hard Master, from whose control he would gladly escape, because the very thought of him, when indulged, disturbs his sinful pleasures, and interrupts the enjoyment of his criminal pursuits. He, therefore, prefers not to think of God, and often for a season succeeds in shutting out the idea of a divine being from his mind, and in his heart says, "No God."

Although God is a being of infinite perfections, entitled to our highest adoration and most ardent love, we have naturally no adequate views of his character. Although he is our constant preserver, and we owe to him every breath we draw, and the continued existence of every power of mind or body we possess; we employ these powers in acts of disregard and rebellion against him, who made and sustains us, disposing of our time and talents and possessions, as though they were our own. We forget, that we are mere stewards of God's possessions, and must render an account to him. We find, indeed, the law of God written on our hearts. We know the general requisitions of his word. We have heard the invitations of the gospel. But as long as we are not enlightened by the Holy Spirit, we deliberately disregard the claims of religion upon us. If we even adopt the outward form of godliness, we still deny its power, and yield our hearts to the pursuits of the world, to the kingdom of Satan instead of the kingdom of God.

Whilst the Christian sees the spirituality, the extent and comprehensiveness of *the divine law*, and feels that every thought and feeling of his soul, as well as every word and action of his life, is embraced in it; the natural man, regards it as a mere external prescription, requiring morality of life, and the observance of the external duties of religion. Perhaps when he has performed these outward duties, he congratulates himself on the supposition, that all the claims of the law are fulfilled, and that God regards him with approbation.

The *world to come* the natural man also regards as a distant unknown state of being, almost entirely disconnected from the present; instead of considering it as the continuation of God's moral government, as the complement and counterpart of the present life; as the state in which the

irregularities of the present administration will be equalized, and men will be rewarded according to the deeds done in the body, whether they be good, or whether they be bad. Thus is "their understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart." "And this," said the Saviour, "is their condemnation, that light has come into the world, and men loved darkness rather than light, because their deeds were evil." Thus, also, is verified the declaration of the great apostle of the Gentiles: "Because that when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations and their foolish heart was darkened. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient."

2. But it is not only the religious views of the natural man that are affected by his depravity,—his *feelings are also alienated from God and divine things*. God is not such a being as natural men can love. They love their earthly friends, who gratify their wishes, and connive at their infirmities, and have no higher standard of excellence than they themselves. They can even love those personal and social excellences of character in them, which may be regarded as faint and imperfect reflections of the moral excellence of God; but his infinite and *absolute holiness*, which cannot look upon sin with the least allowance, his infinite justice which requires him to punish all transgression, they cannot love. The dazzling, blazing splendor of his supreme moral excellence, before which seraphs veil their faces, they cannot contemplate. It pains their eyes and fills them with self-reproach and self-condemnation. Moreover, even the intellectual and physical attributes of God, they regard with dread, when they reflect on them. They dislike his *omnipotence*, because it forbids all idea of their escape from the hands of divine retribution. They dread his *omniscience*, for it will draw forth their secret sins from their hiding-places, and expose them to judgment. They hate his *immortality*, for this assures them he will be forever holy, forever just; and hence they can expect no indulgence in sin forever. In short the natural man can see no "beauty or comeliness in the character of God, wherefore he should de-

*John 3: 19.

†Rom. 1: 21, 25.

nire him." And whilst the language of the Christian's heart is, "Whom have I in heaven but thee, and there is none upon earth I desire beside thee;" the affections of the unconverted are transferred from the Creator to the creature, to the transitory objects of time and sense.

Nor does the natural man delight in the *ordinances* which God has appointed as channels of his richest blessings to man, as means of his spiritual improvement and of communion with his God and Saviour. He does not, like the Christian, look forward to the Sabbath as the

"Day of all week the best,
Emblem of eternal rest;"

but views it as a day of relaxation and social amusement, or perhaps even desecrates its sacred hours by worldly business. He does not delight in the ministrations of God's house; but attends them, if at all, from habit or secular motives. Whilst the Christian exclaims with the Psalmist: "A day in thy courts is better than a thousand; I had rather be a doorkeeper (stand outside at the door) of the house of my God, than dwell in (within) the tents of wickedness;" the natural man takes no delight in the exercises of God's house, unless as a means of intellectual gratification or improvement. In short his affections are depraved. The carnal mind is at enmity against God. So depraved are we, that we have the seeds of *hatred* against God in our hearts, which require only suitable opportunity to bring forth their proper fruits. This hatred, when driven to extremes, would if possible, strike God from the throne of heaven. The heart of the ungodly upon earth, has all the sinful propensities and appetites, which will belong to them in hell, and torment them there. On earth they are restrained, but in hell they are let loose, to act out their true nature and produce their full results. The malice of the damned, is but the full growth of that envy and jealousy and hatred, which often rankle in the breasts of wicked men on earth, and sometimes break forth in deeds of robbery and murder and war.

3. The *habitual purposes and the life* of the unconverted are estranged from God and hostile to his cause. If we were not depraved beings alienated from God, our Creator and Benefactor, we would make it the great purpose of our life to obey his commandments. We would make his will or law, as far as made known in nature and revelation, the constant and acknowledged rule of all our actions. The

great purposes of benevolence and grace which God is carrying out on the earth, and for which life is given us, would constitute the objects not only of our highest regard, but of our daily efforts. We would be found arrayed among those, who profess obedience to his will to be the grand purpose and business of their life. But what is the fact, in regard to all who do not profess to have experienced a change of heart? Is it not true, that from their earliest years, they exhibit proofs of alienation from God in their actions? And as they advance in years, do not their actions prove that they hate God, and are opposed to his law? That they make their own will, the gratification of their natural desires, the rule of their action, and not the will of God? Instead of living to his glory, instead of conducting their temporal affairs on Christian principles, they adopt the business maxims of an ungodly world; instead of subordinating their secular pursuits to the interest of their souls, and reserving time for their religious duties; they suffer themselves to be wholly engrossed in the pursuit of wealth, of honor, or of power. Their duties to God, to themselves and to their fellow-men, are lost sight of in the all-absorbing pursuit of those temporal objects, concerning which the Saviour has said: "What will it profit a man, if he should gain the whole world, and lose his own soul!" The great enterprises of Christian benevolence, which God has commanded for the benefit of man, the efforts to suppress vice and immorality in all their reigning forms, of drunkenness, licentiousness, sabbath-breaking profanity, dishonesty and oppression of every kind, engage little, either of their attention or efforts. They neglect the public ordinances of God's appointment, or attend to them from mere habit, or to see and be seen, or to advance their secular interests. And their families around them, are reared without religious instruction, or the acknowledgement of God.

Thus we see that the whole intellectual agency and character of man, his views, his feelings and his purposes of action, as well as his actual habits of life, are naturally all estranged from God, are opposed to the holiness of the divine character and law, and hence it is undeniably true, that all men are sinners, both by nature and practice: or, "*They are all gone out of the way, they are together become unprofitable, there is none that doeth good, no not one.*"

1. From this subject we learn the deep malignity and fearful consequences of sin. Sin is the prolific fountain of

all the misery in our world. It banished our race from paradise and entailed the curse of God upon us. It polluted the annals of human history with crimes of every kind, with corruption, violence, oppression and bloodshed. It has spread misery and woe over the whole human race, which God had created for happiness, and had furnished with every necessary means for its enjoyment. It has brought this world into the attitude of a rebel province of Jehovah, renouncing allegiance to its rightful sovereign, and treading under foot his just, holy and salutary laws! It will exclude millions of immortal beings from heaven, whom God endowed with towering faculties, capable of indefinite development and incalculable happiness! So great is the malignity of sin, that if admitted into heaven itself, it would soon convert those blissful abodes into a scene of desolation and misery; so great, that if a saint were admitted to heaven with a single sinful propensity left, it would mar the enjoyments of that blissful abode. In short, in the language of the gifted Cowper, every Christian may say:

"Had I a throne above the rest,
Where angels and archangels dwell;
One sin unslain within my breast,
Would make that heav'n as dark as hell."

Sin is, in its intrinsic nature, wherever found, a disorganizer and destroyer of every thing good and holy. It destroys the happiness of individuals, the peace of the family, the purity of the Church, and the permanence of the State. Yea, such is its intense malignity, that if God himself could commit a single sin, he would cease to be God, he would no longer be entitled to the adoration of his rational creatures, nor be authorized to sit on the throne of the universe! The very structure of the intellect which he himself gave us, would unhesitatingly pronounce him unworthy of that post.

2. Again, we see *how deeply we are all involved in this guilt*, and especially those, who have not yet repented of their sins and become reconciled to God through Christ. We are all by nature depraved, and have often "gone out of the way" of duty; but whilst many trust that they have obtained pardon through a crucified Redeemer, and are daily laboring to glorify God in their bodies and spirits; there are others, who have persisted in rejecting the calls of mercy, and are this day found living without even the purpose of serving God. How fearful is your condition! Your actions prove you an ene-

my of God, a rebel against that august Being, whose government extends over all worlds. You cherish and practice that sin, which is the cause of all suffering, of all misery in the universe! This you persist in doing, regardless of the admonitions of conscience, in opposition to the dictates of your better reason. You do so, regardless of the numberless mercies and blessings bestowed on you by this same God, regardless of the fact that the Saviour died to ransom you from the dominion of sin, and from the flames of hell. How fearful, how heaven-daring, is your guilt!

3. *How melancholy, how hopeless is your condition!* A frail worm of the dust, unable to protect yourself against the numberless agents in nature, any one of which may bring death to you whenever God speaks the word; and unable to drive off the worms that shall feast on your decaying body in the grave; you live, and unless you repent, you will die, in rebellion against that almighty Being on whom you depend for every breath you draw, for every beating pulse you tell; against that God, who can employ all the powers and enginery of physical nature to torment you; who can cause his lightning to transfix your heart, and the unquenchable fires of hell to burn your vitals; who can make every one of the hundreds of nerves in your system, dart pangs through your soul, such as you now cannot conceive! O sinner! Who can dwell with the devouring fire? Who can dwell with everlasting burnings? Every day that you continue impenitent, you are riveting more tightly on your soul, the fetters of sin, that hold you in bondage! Every day you add more fuel to the flame, that will forever envelop your body, when you awake with the rich man in hell and in torment! And there, poor sinner, you will forever be excluded, by an impassable gulph, from the regions of hope and mercy, and shut up amid weeping and gnashing of teeth, amongst the damned, without the consolation of even a drop of water to cool your parched tongue! Then you will feel, how dreadful it is to fall into the hands of the living God! Then you will call to the mountains and rocks, "Fall on us and hide us from the face of him that sitteth upon the throne, and from the wrath of the Lamb; for the great day of his wrath is come; and who shall be able to stand?" But rocks and mountains cannot hide you from the piercing glance of his all-seeing eye, nor shield you from the grasp of that almighty arm, that upholds all worlds. Then, at last, baffled in all your subterfuges, and disappoint-

ed in all your hopes, you will be compelled to acknowledge, "I have fearfully deceived myself, but God I could not mock." Alas it is but too true, I am a lost, a doomed, a damned spirit! My soul is lost, my all is lost, and lost forever!

ARTICLE IX.

JESUS CHRIST, THE MODEL PREACHER.

By Rev. WILLIAM HULL, ABRAM, N. Y.

WE are so constituted by nature, that what we hear makes a powerful impression upon our minds. The intellectual bias, and the moral development of every individual depends, in a great measure, upon what he hears. God has appointed the proclamation of his truth as the chief means, by which man is to be rescued from his moral degradation, by which his heart and affections are to be changed, and by which a world, lying in darkness, is to be illuminated. He has chosen his heralds to traverse the earth and preach the everlasting gospel to every creature, and he has given the promise, that his word shall not return to him void, but that it shall accomplish the great purpose for which it has been sent, and secure the universal triumph of divine principles, and the complete overthrow of the kingdom of Satan. The apostle Paul, in his epistle to the Romans, says, "For whosoever shall call upon the name of the Lord shall be saved. How then shall they call on him, in whom they have not believed? and how shall they believe in him of whom they have not heard? and how shall they hear without a preacher? And how shall they preach except they be sent? as it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things." The preaching of the gospel is, therefore, the most important speaking which the world witnesses, and the hearing of the divine word is the most important hearing.

What to preach, and how to preach, are two very important inquiries to the ambassador of Christ. The gospel

may be preached, so that very little good will follow its proclamation; and again it may be preached with powerful results. There have been times in the history of the Christian Church when preaching has been of so trivial a character, its great aims so far overlooked, the chief and cardinal doctrines of the Scriptures so thrown into the background, that true Christianity had almost perished from the earth. The shepherds of the flocks, instead of feeding those committed to their care, with the sincere milk of the word, with the true bread, have offered that which did not nourish, and hence leanness and spiritual poverty abounded. The prosperity of the kingdom of God will depend, in a great measure, upon *what* is preached, and *how* it is preached. Books on Homiletics have been written to teach how the gospel should be proclaimed, and yet much of the preaching in this, and every other age, has been of a very ineffective kind. Had the ministers of the gospel studied more carefully the characteristics of the preaching of the *Great Preacher*, they would have been more successful in their work. "The disciple is not above his Master, nor the servant above his lord. It is enough for the disciple that he be *as* his Master, and the servant *as* his lord." Let no one flatter himself that he can improve upon the *Great Model Preacher, Jesus Christ*. What, then, were some of the characteristics of the Great Preacher and his preaching?

One chief *personal* characteristic, was his Holiness. The Great Preacher was holy, harmless, undefiled and separate from sinners. He could confidently appeal to his opposers, and say, "Which of you convinceth me of sin?" On the trial at which he was condemned, his judge said, "I am innocent of the blood of this just person." A holy life is indispensable in the preacher, if he is to be successful in his work. He must be an ensample to the flock. Although he cannot be holy in his life, as his Master was holy, yet he is to strive, earnestly, after holiness; he is to use all the means of grace to further his sanctification. He is to be guilty of no violations of morality and of Christian deportment. If they whom he addresses, know that he is not diligently endeavoring to live according to the precepts he proclaims, his words will have little effect. Unless a community have full confidence in the personal piety of a preacher, that gospel which he proclaims is shorn of its power. Some ministers lack "in" character. They labor in a congregation, but being deficient in candor, honesty, and rigid adherence to the truth,

they soon become as Samson, deprived of his locks. However great their talents and pulpit abilities, they soon become as sounding brass and a tinkling cymbal. Many of their brethren of less gifts and attainment—some of whom they regard with contempt—surpass them in effectiveness and appreciation, and the only reason is, that those of the better qualifications lack in character, spirituality, holiness. How important, therefore, that every herald of the cross make the Great Master his model in this respect—that he seek to be holy, harmless, and undefiled; that his character be not questionable, or his piety a matter of doubt.

There have been periods in the history of the Church when those who sat in Moses seat, were avaricious, licentious, dishonest and worldly to a vast extent. Then true religion was almost extinct; then the word of God fell powerless from their lips; universal corruption and depravity prevailed. Covet earnestly, says the apostle, the best gifts, and holy life stands first among them. Let the disciple, in this respect endeavor to be as his Master.

The preaching of the *Great Preacher* was *Scriptural*. He said, "Think not that I am come to destroy the law or the prophets: 'I am not come to destroy but to fulfil.'" All his teachings were in accordance with the law and the prophets. He frequently referred to them and quoted them. When Satan tempted him in the wilderness, he repelled him each time, in his three-fold assault, with, "It is written." He took the sword of the Spirit, which is the word of God, for his defence. He enlarged and amplified the Scriptures, and explained what was before obscure. How unlike his preaching were the sermons of the preachers of the Middle Ages, who ignored the Scriptures and their fundamental principles, and mocked the people with metaphysics and the saying of tradition. The minister must never forget his representative character. He does not come to proclaim his own words and to disseminate his own ideas; he comes as the agent of another, to preach the word of his Master. A "Thus saith the Lord," carries with it a tremendous power and authority which his most labored sentences cannot equal. He comes as the herald of God, to proclaim God's truth—he should but be the echo of his Master. All that he asserts must be based upon the divine word. This must be the great foundation stone upon which he stands, and he must keep prominently before his hearers the fact, that he does not come in his own name, but in the name, and by the authority, of

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Christ. The pulpit is the place where Christ, and him crucified, is to be proclaimed; where the Scriptures of eternal truth are to be explained, and their authority and power pressed home upon the hearts and consciences of men. Other things being equal, he whose sermons are the most Scriptural will be the most successful preacher of the cross. He who frequently quotes from the words of Him who spake as never man spake, shows the best taste, and comes with the greatest authority.

Another characteristic of his preaching was *Plainness*. There is nothing grandiloquent or far-fetched in all his discourses. What sublime simplicity in the Sermon on the Mount. It is so plain that a way-faring man, though a fool, need not err in understanding it. He that runs may read and comprehend. What an absence of all attempt at display. He had truth to impart to his hearers and he told that truth with such plainness and simplicity that a child could understand him. "Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink: nor yet for your body what ye shall put on. Is not the life more than meat, and the body more than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; and yet your Heavenly Father feedeth them. Are ye not much better than they? And why take ye thought for raiment? Consider the lilies of the field, how they grow: they toil not, neither do they spin: and yet I say unto you that Solomon in all his glory was not arrayed like one of these. Wherefore if God so clothe the grass of the field, which to-day is and to-morrow is cast into the oven, shall he not much more clothe you? O ye of little faith!"

As the object of preaching is to convey truth to the mind, that object is best secured when it is done in the most effective manner. While there may be a few learned persons in a congregation, the masses have not enjoyed much literary culture. If a sermon, therefore, be prepared for the former, in learned terms, many of the latter may not understand it, and then the preacher is as one who speaks in an unknown tongue; but if he speak with plainness, then all will understand, both the learned and the unlearned.

Bucer, once, at the invitation of several learned men, preached a sermon in the parish church at Wittenberg. Luther invited him to supper, and while at the table he said, "I was very much pleased with your sermon, but I am a much better preacher than you." "Yes," said Bucer, "all those who

have heard you preach, give this testimony, and everybody must praise your sermons." "Not so;" said Luther, "you must not understand this as vain glory. I know my weakness and cannot preach such learned and ingenious sermons as you. But when I ascend the pulpit I see what kind of hearers I have: to those I preach what they can understand. Most of them are poor laymen and plain people. But you make your sermons too high and they float in the air: thus your sermons are only for the learned and my countrymen here cannot understand them."

St. Paul did not observe the rhetorical displays of the Grecian schools when he went out to preach the precious gospel. He says to the Corinthians, "And I brethren, when I came to you, came not with excellency of speech, or of wisdom, declaring unto you the testimony of God. And my speech and my preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power." The Redeemer did not labor for the applause of men and for his own glory, but for the good of the people and the glory of the Father. He came not to do his own will but the will of Him that sent Him. He said to the disciples of John that they should tell their Master as one of the marks of His ministry, "*The poor have the gospel preached to them.*" The same divine person said, "The poor ye have always with you." The poor will always form a large part of every congregation—those who have had limited educational advantages—and that preacher who departs from that plainness adapted to their capacity, disregards the *model preacher* who has set an example in this as in other respects for the imitation of his messengers. How the simplicity of the Saviour's discourses rebukes those preachers who aim at great oratorical display—who abound in high sounding sentences; who seem anxious in every discourse to show their learning. He who comes, preaching the gospel in its simplicity, follows the example of his Master, who spake as never man spake, and the impression he leaves is that he is preaching Christ and him crucified—that this is the object he would have prominent; that he would hide behind the cross and be nothing, if need be for Christ's sake. On the contrary he who comes with high sounding phrases, with a great show of learning, who apparently labors to produce a great impression in regard to himself; who carries about him an air of superiority, and ignores the simplicity of the gospel, discards the example of his Great Master and

produces the impression that he is laboring for *self*, rather than to win souls to Christ. Can one throw himself in the foreground, and the cross in the background and yet be regarded as a faithful ambassador, of his Lord?

We need to be constantly watchful and prayerful against the temptation to labor for the applause of man. The sparks of pride are in our hearts and it requires very little to enkindle them into a flame. Let us pray God that we may never forget the capacity in which we act and the great end for which we preach. Above all let us pray that we may be saved from the conceit of thinking, that we have devised a better way of preaching the gospel than that which the Lord Jesus Christ adopted. Instead of having our attention constantly on the alert to garnish our sermons and please the fancy of the thoughtless, let us search for *great truths* to reach the conscience, convince of sin and lead to Christ. Thus shall we be following a divine example and be pleasing him who has sent us out to labor in the great harvest-field of life.

Another characteristic of the preaching of the Great Model Preacher, was *Faithfulness*. He understood the import of the mission on which he came. It was not to flatter men, but to faithfully inform them of their lost condition; to call them to repentance, and to provide a remedy for their redemption. To the hypocritical and malignant Pharisees and Sadducees, he applied the most withering invective. He came to reprove the world of sin, and upon those men who sat in Moses seat, pretending great piety, and yet were selfish and corrupt, he visited the most pointed rebuke. He said: "Woe unto you Scribes and Pharisees, hypocrites, for ye devour widows' houses, and for a pretence make long prayers; therefore ye shall receive the greater damnation." He called them, "Fools and blind;" he said: "Ye are of your father, the devil, and the works of your father ye will do: he was a murderer from the beginning and abode not in the truth, because there is no truth in him." On account of the Redeemer's faithfulness in rebuking these respectable yet notorious sinners he gained their ill-will to that degree that they at length procured his death. All this he foresaw, but yet he did his duty fearlessly. Our Lord did not daub with untempered mortar. He plainly taught, that unless a man be born again, he cannot inherit the kingdom of heaven. He exhorted his hearers to strive to enter in at the strait gate, as many would endeavor to enter in, but would not be

able. He told them that many would be disappointed in the great day, and would say, Lord, Lord, open unto us, but that he would say, "Depart from me, I never knew you, ye workers of iniquity." He assured his hearers that if any man would be his disciple, he must take up his cross and follow him; that any one loving father or mother, or son or daughter, more than him, was not worthy of him. He taught that the desire to commit a crime was as sinful, in the sight of God, as its perpetration. He spoke of "hell-fire," "outer darkness," "weeping and gnashing of teeth," "everlasting punishment," and kindred terms, which some modern preachers have erased from their vocabulary, for fear they might shock the feelings of their auditors.

Men are prone to rest in carnal security. The Pharisees took the flattering unction to their souls, that they were Abraham's children, and that, on this account, they would certainly be saved. But our Lord contended earnestly against this delusion. He told them that God had power to raise up of the stones, children unto Abraham, and that nothing but repentance and a holy life could save them from the damnation of hell. Instead of representing the road to heaven as a flowery pathway, he assured his hearers that it was a strait, a difficult, an up-hill way, and that very few found it, while, on the contrary, wide was the gate and broad was the way that led to destruction, and many were traveling its easy grade.

The Pharisees were also building their hopes for eternity, upon an external observance of the law. Our Lord saw this and he attacked the very citadel of their false hopes, in language, not to be misunderstood. He said: "Woe unto you Scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith: *these* ought ye to have done, and not to have left the other undone. Woe, unto you Scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones and of all uncleanness." He saw the delusion under which they were laboring, and he sought to blast their false hopes. Were one to stand up in this evil and perverse generation and rebuke its sins as the Master did, what a cruel preacher he would be called. Yet men build on false hopes as much now, as when the Redeemer tabernacled in the flesh. The devil is as great a deceiver as he was then, and

just as successful with the mass of mankind. Men are expecting to get to heaven on account of their amiability, their honesty, their morality, their observance of the externals of religion, just as much as the Pharisees were expecting to reach Paradise because they were Abraham's children, and observed the outward requirements of the law of Moses. He who would follow his Great Master in faithfulness, as a preacher, must have the boldness to declare the whole counsel of God. He must have no false delicacy in proclaiming the truth. He must be as wise as a serpent in detecting the breastworks of error, behind which men intrench themselves. He must be ready to storm every refuge of lies with the artillery of the gospel. He must undermine every false foundation, upon which they build; he must dispel every delusive hope, and show men that their darling and besetting sins must be abandoned, though the operation be like the losing of a right hand, or a right eye. Woe to him who, unlike his Master, only prophesies smooth things: who does not unmask the deceits of the heart. Peter, following the example of his Master in faithfulness, on the day of Pentecost, charged upon the Jews their sin in slaying the Lord of glory, so that they were cut to the heart; they were convinced of their iniquity and cried for mercy.

The epistles of St. Paul, show his faithfulness in dealing with the churches he had founded. He boldly showed them their failings, whether they would hear or forbear. It is more pleasant to prophesy smooth things—men are better pleased if we do not attack their strongholds of false security; they do not feel flattered at the true portrayal of the condition of the natural heart; they are grieved to see the pleasant hopes they have entertained, dissipated; the carnal heart rises in opposition to him who would undermine the foundations upon which it has rested: but as the interests of the immortal soul are valued, it must be done. Repentance, faith, and a heart purified by the blood of Jesus, must be insisted upon, to the disparagement of every other foundation. This is the example the Great Model Preacher has left us, and as human nature is the same now as it was then, we cannot improve upon the method he adopted. Were we merely preaching for the applause of men, for their mere intellectual gratification and development, then we might give them only themes that would please them, discourses that would not run counter to their self-complaisance. But our business is, as instruments in the hands of God, to bring

men from darkness to light and from the power of Satan unto God; and to do this we must use the most appropriate means, regardless of consequences. According to our fidelity to the Great Head of the Church and his interests, will be our reward. If we follow the example of our Lord, we cannot go astray. Let us cherish and cultivate a disposition to deal faithfully with those, over whom the Lord has made us shepherds. We may preach ever so many beautiful and interesting sermons, and yet if we do not, by means of our preaching, arouse men from their sleep of death by the powerful warnings and denunciations of the gospel, we will have accomplished but little in our labors, and God will hold us responsible for a want of faithfulness. He says in Ezekiel: "When I bring a sword upon the land, if the people of the land take a man of their coasts and set him for a watchman: if when he seeth the sword come upon the land he blow the trumpet and warn the people: then whosoever heareth the sound of the trumpet and taketh not warning, if the sword come and take him away, his blood shall be upon his own head. But if the watchman see the sword come, and blow not the trumpet, if the sword come and take any person from among them, he is taken away in his iniquity: but his blood will I require at the watchman's hand. So thou, O! son of man, I have set thee a watchman unto the house of Israel: therefore thou shalt hear the word at my mouth and warn them from me. When I say unto the wicked, O! wicked man thou shalt surely die: if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity: but his blood will I require at thine hand. Nevertheless if thou warn the wicked of his way to turn from it: if he do not turn from his way, he shall die in his iniquity: but thou hast delivered thy soul." How fully and faithfully our Lord, as a preacher, came up to this Old Testament standard of duty! Are *we* justified, or condemned by it?

Another characteristic of the Great Preacher, was his *Earnestness*. With what energy our Lord entered upon the work his Father had given him to do, and with what earnestness he pursued it, until he exclaimed in agony, "It is finished!" The crowds that followed him to hear his discourses, were impressed with the fact that he was a teacher deeply in earnest, that he felt the weight of responsibility resting upon him. They knew that he was no trifler, that life was to him no pastime, and they could not but feel the weight and solemnity that

attended the delivery of his sermons. They felt that he taught "as on one having authority and not as the Scribes." With untiring zeal he advanced, step by step, in his great work, saying: "I must work the works of him that sent me while it is day: the night cometh in which no man can work." He made many weary journeys; he spent many lonely watches; he labored with untiring devotion, all of which attested the great earnestness of his life. An earnest life is an impressive life. How important, in this respect, that the disciple be as his Master. The apostles caught his spirit, and with the most emphatic earnestness, carried on the work for which they had been prepared, and to which they had been commissioned. He who would be an effective minister of Jesus Christ, must be an earnest man, and he must impress his spirit upon the community in which he lives. The world must feel that the preacher is in earnest in his labors; that he feels the importance of the great work of redemption, and that, in his estimation, all things else are lighter than vanity in the comparison. If the impression prevails, from the life of a minister, that he is only pursuing his profession for a livelihood, his labors will be largely shorn of their power. The herald of the cross stands between the living and the dead; he is transacting the most important business that is done on this globe, and if he is not deeply in earnest, he but feebly comprehends his mission. He is to watch for souls, as one that must give account. How far the ministry falls short of that earnest spirit which the Master exhibited! Were they as deeply engaged and absorbed in their work, as he was in his, what a powerful impression such earnestness would make upon the world, and what mighty results would follow!

Another characteristic of our Lord's preaching, was its *Affectionate Spirit*. His auditors could not but be impressed with the conviction that he loved their souls. He went about doing good. He healed their infirmities and preached his glorious gospel to the poor. Never did man show such a loving spirit as he who spake as never man spake. At the conclusion of one of his most denunciatory discourses, in which he pronounced woes upon the Scribes and Pharisees, in which he said: "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?" shortly after he wept and said, in the deepest sorrow and pathos: "O! Jerusalem, Jerusalem, thou that killest the prophets and stonest them that are sent unto thee: "How often would I have gathered

thy children together, even as a hen gathereth her chickens under her wing but ye would not." The deep undertone of love and affection—a love which proved stronger than life—gave a charm to his preaching that entranced each unprejudiced heart, so that the testimony came: "Never man spake as this man," even from unbelieving officers who were sent to take him. Love induced him to lay aside the glory he had with the Father—affection prompted him who was rich, for our sakes to become poor, that we through his poverty might be made rich, and this characteristic shone in all his life, and had its mighty influence in his sermons. The more the world is impressed with the conviction, that the ministers of Jesus are prompted by an all-absorbing love for their souls, the more effective will be their preaching, and the greater will be the fruits of their labor. A pastor must so live and so work, that the impression will be forced, irresistibly, upon the minds of men, that he is indeed a true pastor—a shepherd who loves the sheep, and that he is not a hireling, who cares not for the flock.

Let every ambassador of the cross study closely the *Model Preacher*. Let him be animated by his spirit, and strive to preach the gospel according to the outline he has given us; then will his ministry be effective, and he will be greeted, at the end of his labors, with the cheering words, "Well done, good and faithful servant; enter thou into the joy of thy Lord!"

ARTICLE X.

GOD IN NATURE.

By ALFRED M. MAYER, Ockershausen Professor of Physical Science,
Pennsylvania College.

The desire which tends to know
The works of God, thereby to glorify
The great Work-master, leads to no excess
That reaches blame, but rather merits praise
The more it seems excess;

For wonderful indeed are all His works,
Pleasant to know, and worthiest to be all
Had in remembrance away with delight.

Milton.

THERE is a Unity in the design of the Physical Universe that testifies to the creation of one Supreme Intelligence; so that certain dominant ideas or rules of action are everywhere repeated with such modifications as to bring about the complexity yet perfect harmony of the material universe. Indeed recent research has tended to develop the above idea which is the result of the widest induction; and when clearly seen in all its completeness cannot fail to afford the best objective proof of the existence of that Creator who, endowed us with minds to read his thoughts in this beautiful creation, which, to us should be "one vast temple so that life itself may become one continued act of adoration."

This pre-conceived order of nature is being gradually developed by the labors of scientists, and it is nothing but fit that we who believe in a Creator, wise, powerful and good, should present the results of science in their generality and ask, whither do these ideas tend and what do they teach us Christians?

There are two volumes in the Divine Library: the book of Nature and the book of Revelation. Both originate from the same Being and therefore if God be all-wise and good, these two classes of facts will not contradict each other, and thus contradict the character given by us to our Maker.

Man, in the office of "high-priest and interpreter of Nature," evolves the laws of the phenomena of matter and presents the order of nature as the result of the induction of facts which he receives as absolute; and for which he can give no other reason or proof than that it is the result of a true induction; which he knows by its power to predict what will happen when the circumstances are known, and thus show that these laws agree with the observed order of the universe.

On the other hand the priest of the Church receives likewise, as absolute, ultimate truths the facts of Holy Writ; and of these facts he can give no other reason than that they are the direct revelation of the Maker to his creatures; and on these facts he builds up inductively the Body of Christian Doctrine.

Both are laboring in the same great work of setting forth

the Divine Will; and it is high time that they should be friends and cease to be arrayed in antagonism.

We now propose merely to introduce this subject of the proof of a Supreme Creating Intelligence as seen in the general order and especial adaptation of physical nature; and we postpone to a future period the development of this idea in its completeness.

We will divide our subject into three divisions: in the first, we will give a sketch of the constitution of the physical universe: in the second, we will set forth the general plans of the Divine Mind therein contained; and in the third, the modifications of these general ideas and plans to bring about special ends for the well-being of the living creation.

The truth we read in the book of Nature is, that God in the beginning had a certain plan in creation, and that this plan has been followed closely wherever we have been able to explore the vast domain of matter, force, form and life. But this plan has received certain modifications, so as to bring about special adaptations and ends, and that, for no other reason than to provide for the well-being of the living creation and to add to the perfection of the whole mechanism of the universe. Not that our Creator, in the process of creation, made a false step, and the plan was found to be deficient and then modified to adjust it to a harmonious action, but it will be shown that these modifications were predetermined, and were co-existent with the creation, and, also, that they afford, more than any other class of facts in nature, the most clear and lovely proof of the existence of a good God, who made the worlds and all they hold, and formed our minds in unison with this beautiful creation, giving us power to read his love even in the works of his hands, so that we, with the heavenly hosts, may praise him and magnify him as did "the morning stars, when they sang together, and when all the sons of God shouted for joy."

The evidence here mentioned, is of the kind called *cumulative*, and the subject can only be discussed with much deliberation; and it evidently requires time and patient thought to grasp the whole range of nature, and thence to evolve the plans of the Heavenly Mind, and to show their particular adaptations for our well-being, for our happiness, and for our gratitude.

We cannot do better than give now an example which will set forth clearly the plan proposed, and at the same time

furnish a class of facts which will, at some future time, be used in the evidence of the truths above mentioned.

It is shown by the most conclusive experimental proof that all matter is formed of extremely minute parts, separated by distances which are great when compared with the size of these minute parts, called atoms. Now as the atoms do not touch each other, it follows that a body does not fill the space it occupies, for between the atoms of all kinds of matter there exist empty spaces. In other words, matter does not form a plenum and is porous. This is one of the most fundamental facts in the constitution of the universe. Since the atoms do not touch, they must, in order that a body may have a determinate volume and figure, be ruled by two forces, one of attraction, tending to bring them in contact, the other of repulsion, tending still farther to separate them. While these two forces are in equilibrio the body has a constant form and volume, but if one or the other varies, then the body changes in its volume and form. Now this change in the intensity of the two forces, is the more often brought about by a change of temperature. If a body receives an accession of heat, then the repulsive force is increased; the atoms are driven farther apart, and the body dilates. If a body has heat abstracted from it, the repulsive force is diminished, and the attractive force thereby gains the ascendancy; the atoms approach, and the body shrinks in volume. If this abstraction of heat be carried on continuously, the atoms approach to such positions that, if a vapor, it is reduced to a liquid form, and if a liquid, to a solid body. We should here be careful to remark, that, as the body changes from the vaporous condition to the liquid and to the solid, heat is abstracted from, or given out, by the body; and as the body changes from the solid to the liquid and to the gaseous state, heat is given to, or absorbed by, the body; so that the existence of a given body, in the condition of solid, liquid or gas, depends on the temperature of the body.

The above facts are general and apply to all known matter. Therefore this is a general truth, and as such we receive it. In using it for the purpose of illustrating the proposed discussion, it shows, first, one of the plans in the constitution of the material universe, and, secondly, the general plan of the Creator, in forming all matter with the above properties.

It remains now to show the special modifications of this general plan set forth in the action of heat on matter; and to prove that these special adaptations were made for the

well-being of the living creation. These adaptations occur in the most marked degree, in the effects of heat on water; which is pre-eminently that form of matter which serves the functions of life in entering into the composition of all plants and animals, and in being the medium of transporting the atoms of *all* matter through the metamorphoses of nature. It also serves to carry, in the form of vapor, the excessive heat from the tropics to mitigate the rigors of higher latitudes. Its presence in the atmosphere, is absolutely essential to the existence of life on the globe; not only in distributing heat over its surface, but, as has recently been discovered,* in preventing the sun's rays, which are absorbed by the earth, from passing immediately out of the atmosphere into space. Indeed the aqueous vapor in the air, acts precisely like the glass cover of a green-house. The rays of heat, emanating from a luminous body, can penetrate the glass as well as they can the aqueous vapor, but on being absorbed by the earth and plants, and converted into heat, radiating from a *non-luminous* body, they have not the power either to go out through the glass cover or to penetrate the aqueous vapor in the air. It should be well marked, that this retention of heat on the earth's surface, is due solely to the aqueous vapor, for the air itself permits the heat rays from a non-luminous body to traverse it almost as readily as does a vacuum; and were it not for this property of aqueous vapors, we would be subjected to such extremes of temperature, between the days and nights, that would render the earth uninhabitable. In fact, no grander theme could be discussed than the varied offices performed in Nature by this wonderful agent.

It remains, we said, to show the special modification of the general plan in the action of heat, as shown in the case of water. And these modification consist in this, viz.: First, that water, of all known substances, requires the greatest amount of heat to change it from a solid to a liquid, and to change the liquid into vapor; and the converse necessarily follows, viz.: that it, of all known bodies, *gives out* the greatest amount of heat in passing from the gaseous condition into the liquid, and from the liquid into the solid: and, secondly, a special adaptation occurs in the freezing of water, for as it changes from the liquid to the solid, it departs from the ordinary rule of contracting as it cools, and suddenly, on nearing the freezing point, expands, so that the ice form-

* By Prof. Lyndall of London.

ed is considerably lighter than water of a temperature far above the freezing point.

We will now proceed to exemplify the above statement, and to show that these two special adaptations are made for the preservation and welfare of the living creation.

If heat be added continuously to ice it changes to water and then to aqueous vapor. If the aqueous vapor be continuously cooled, it condenses into water and then, on still greater abstraction of heat, into ice; and in these two changes from the solid to the liquid, to the gaseous condition, and back again from the gaseous to the liquid, to the solid, occur the special modifications and adaptations spoken of. Let us now trace the ice in its passage to vapor and back again to the solid ice, and we will have presented us as positive an evidence of special provision for our well-being, as in the case of a parent who provides for the wants of a child.

In two vessels exactly similar in material, form and dimension, we place in one, a pound of ice, having a temperature of 32° Fahr. (the freezing point of water), and, in the other, one pound of water, also at 32° Fahr. We now apply to the two vessels, two exactly similar and equal heats, after having placed in each vessel a thermometer. The ice commences to melt in one, and the temperature of the water to rise in the other; and it will be noticed that as long as any ice remains unmelted, the thermometer in that vessel will continue to stand at 32° ; so that, at the instant the ice is entirely melted, the water, although it has received heat continuously all during the melting process, now indicates the same temperature as when it was ice; and all this heat has been absorbed in converting the ice into water, and, as it does not effect the thermometer, it has been termed *latent heat*; though, correctly speaking, it is not latent, for it has produced the *visible* effect of reducing the ice to a liquid. If we wish to see *how much* heat has been absorbed by the melted ice, we look at the thermometer in the vessel which contained the water which was at 32° at the beginning of the experiment, and we find it stands at 142° higher than 32° ; or, at 174° Fahr. Therefore by this simple experiment, we find that in the conversion of one pound of ice into one pound of water, of 32° , as much heat has been absorbed by the melted ice, as would raise one pound of water through 142° ; or, what is the same, as would raise 142 pounds of water 1° in temperature. Some idea of the great amount of heat thus abstracted, in the melting of ice, from the air and from sur-

rounding bodies, may be formed, when it is stated, that from accurate experiments, the simple conversion of a cube of ice, three feet in the side, into water, also at 32° , would absorb the whole heat emitted during the combustion of one bushel of coal.* Now the amount of heat required by ice, to be reduced to water, so far exceeds that required to change any other known solid substance into the liquid state, that it is a marked and peculiar property of ice; and let us well observe the beautiful adaptation to our safety and comfort which this special property produces in nature.

If the ice and snow accumulated on the mountains and highlands, during the long winters, did not require this great absorption of heat to melt them, the first breeze from the South would instantly convert them into water, and before its sweeping torrents would be carried, not only the habitations and products of man, but the trees and the arable soil. Such catastrophes do occur when such a volcano as Etna pours forth a stream of lava over its snow-clad sides: the flood that then descends is even more destructive than the fiery river itself.

And not only does this great absorption of heat, accrue to our good, in the melting of ice, but in the reverse process of freezing, this quantity of heat absorbed is, to our comfort, given out as the water is being converted into ice; so, paradoxical as it may at first appear, you see that melting is a cooling process as heat is absorbed; and freezing is a heating process, as absorbed heat is given out. And thus is mitigated the cold of winter, as heat goes into the atmosphere from every cubic yard of water frozen equal to the burning of one bushel of coal.

To give a still clearer physical conception of the principle here enunciated, we will quote a passage from an Essay on Meteorology, by our illustrious countryman, Prof. Joseph Henry: "Water, therefore, at 32° , contains 140° of heat more than ice of the same temperature. In the freezing of water, a reverse process takes place, and 140° of heat have to be abstracted before the liquid is converted into a solid. Freezing, therefore, independent of the previous cooling down of the mass in the reservoir to 39° , and the upper film to 32° , is comparatively a slow process. For example, if we expose a stratum of water at a temperature of 20° above freezing to the air below 32° , and it requires twenty minutes to reduce it to the point of congelation, one hundred and forty

* Prof. Faraday.

minutes will be required to solidify it, or seven times as long. In melting the ice, the same amount of heat has to be absorbed, so that a large extent of deep water becomes a regulator of temperature, preserving the air immediately over it at near 32° , though the atmosphere in the vicinity, during the winter, may be far below zero; conversely in the spring, though the temperature of the same latitude may be 60° , or even 80° , that of the air, immediately over the water, will be near 32° . It is evident from these facts, that the deeper the reservoir the longer will the continuance of low temperature be required to freeze the surface, and the longer the time necessary for melting it again. These principles are illustrated in our great lakes. The greatest known depth of Lake Superior, is 792 feet, and soundings of 300, 400, and even 600 feet, are not uncommon. In the coldest weather, the water over these deeper places is above 32° , and does not freeze, while over the shallow parts a coating of ice is formed, which, gradually cooled by the slow diffusion of the water underneath, retains its solidity until the last of June. Indeed, ice is sometimes found at the surface in the middle of July. At this period of the year, or a little later, the smaller ponds in the vicinity, have a temperature of 72° to 74° . Lake Erie, being much shallower, sometimes freezes entirely across, and becomes in summer heated throughout its extent, to nearly the temperature of the supernatant air. At the beginning of September, 1857, the temperature of Lake Huron was 56° , while that of the water from Lake Erie, which passed over the Falls of Niagara, was 72° , precisely that of the air."

Let us still follow the action of heat on the liquified ice, and we observe, in the first place that it takes *more heat* to elevate the temperature of water than to raise to a corresponding degree of temperature an equal weight of any other liquid; for example, a quantity of heat which would raise water 1° , would elevate the temperature, of the same weight of mercury, 80° . Indeed, the special adaptation shown in the case of water is its power, whether as liquid or as aqueous vapor, of containing more heat than any other known substance. It is the great reservoir for, and distributor of heat in Nature. Here we are led to admire a beautiful provision in the heat given out when water simply falls a degree or so in temperature, for it is found that one pound of water, in falling 1° , will give out a quantity of heat which will warm four pounds of air 1° . But water is 770 times heavier than air; hence,

comparing equal volumes, a cubic foot of water in losing 1° of temperature, would raise 770 multiplied by 4, that is 3,080 cubic feet of air 1° . So when a cubic foot of water, in any river or lake, falls 1° in temperature, heat has been evolved equal to heat 3,080 cubic feet of air 1° ; and these are the results of the most carefully conducted experiments.

Our minds here naturally recur to the influence which the ocean must exert as a moderator of climate. "The heat of summer is stored up in the ocean, and slowly given out during the winter. Hence one cause of the absence of extremes in an island climate. The summers of the island can never attain the fervid heat of the continental summers, nor can the winter of the island be so severe as the continental winter. In various parts of the continent (of Europe) fruits grow which our summers cannot ripen; but in these same parts our ever-greens are unknown; for they cannot live through the winters. The winter of Iceland is, as a general rule, milder than that of Lombardy."*

On applying heat continuously to the melted ice, the water rises in temperature until it reaches 212° Fahr., when bubbles of vapor burst up through the liquid, and the water boils; but now, no matter how we urge the heat, the water only boils the faster, but the thermometer stands fixed at 212° , and we cannot heat either the water or the steam, in an open vessel, higher than 212° . Here again we have absorption of heat, and so great, indeed, is the quantity required to hold water in the gaseous condition, that experiments show that to convert one pound of water, at the temperature 212° , (the boiling point) into steam, of 212° , requires an amount of heat which would raise 967 pounds of water 1° , or, if it were possible to heat water so high, would raise one pound 967° . In other terms, the heat absorbed by one pound of water, in evaporating, would, if applied to a metallic ball weighing one pound, raise it to a *white heat*. This fact can be made still more forcible and clear by the following statement, founded upon experiment; which is, "that the heat evolved from the combustion of twenty pounds of dry pine wood, is absorbed by a cubic foot of water, at the ordinary temperature of the air, in its conversion into vapor, and it is evident that the vapor cannot be converted into water without giving out, to the surrounding bodies an amount of heat equal to the combustion of twenty pounds of dry wood."†

* Prof. Tyndall.

† Prof. J. Henry.

It follows from this, that when one pound of aqueous vapor in the air is condensed, and falls as one pound of rain-water, the heat given out by the vapor, in passing to a liquid state, raises one pound of air $3,880^{\circ}$ Fahr., or ten pounds 388° , or one hundred pounds 38.8° ; or, what is the same, it heats 1,075 cubic feet of air 39° Fahr.

These facts in reference to the great quantity of heat absorbed when water passes into vapor and given out when the vapor passes back again into water, being well understood, we are in a condition to appreciate the exquisite adaptation of this marked and peculiar property of aqueous vapor to the office of carrier of the heat and moisture of the tropics to the temperate zones; and thus abstract the heat from tropical regions, which otherwise would be uninhabitable, and give it out when it falls as rain in the temperate latitudes. To understand this we must know that the sun's rays, falling more vertically on the lower latitudes cause a rapid evaporation from the ocean and give a high temperature to the soil of those regions. Aqueous vapor, being lighter than air, rises, and with it ascends the air which has been heated both by contact with the hot soil and also from the absorption of heat by the aqueous vapor contained in the air, for Prof. Tyndall has recently shown that air itself, acts like a vacuum on the thermal rays, not absorbing them in the least appreciable degree. The air and vapor thus heated, rise in the hotter regions and flow to the North and South of the equator, and thus travel to cooler latitudes, there to give up the heat and moisture of the hotter latitudes; mitigating an otherwise rigorous climate and vivifying the face of the earth with the rains of heaven.

We have above stated the amount of heat given out by the vapor which condensed to form a cubic foot of water; and from this *datum* we can readily calculate the quantity of heat given to the air by the condensed vapor which falls on an acre of land. We will suppose the rain to have fallen in such a quantity, that, if it had not soaked into the ground, or evaporated, it would have covered the level surface with the depth of one inch. Let us make the calculation; and very curious it is, and right worthy to be understood and pondered upon.

An acre contains 4,014,489,600 square inches, and therefore a rain-fall of one inch depth will equal 4,014,489,600 cubic inches, or 2,259,542 cubic feet, and since the vapor condensing into one cubic foot of rain, gave out a quantity

of heat equal to the burning of 20 pounds of dry pine wood, there will, in the above rain-fall, be given to the air a quantity of heat equal to the burning of 2,259,542 times 20 pounds of dry wood, which equals 45,190,840 pounds of wood; or, in cord measures it will equal the burning of 11,297 cords of pine wood!

We have thus traced the action of heat on water, from the solid, through the liquid, to the gaseous state; and then, considering the abstraction of heat from vapor, we have seen the phenomena evolved when aqueous vapor condenses into rain. We will now examine into the effect produced when we continuously abstract heat from water, and we will observe, as the water passes into ice, a special adaptation clearly indicated in the *degree* of departure from the general effect of lowering the temperature of liquids. To make our remarks well understood, we will follow the effect on the water of a lake, as the temperature of the water is gradually lowered by contact with the cool supernatant air. On account of the mobility of the particles of water, a reduction of temperature of the surface will cause a descent of the upper layer of cool water, from its density being thereby increased. Layer after layer of cooled surface-water will sink, and its place will be taken by a hotter and lighter layer, until the whole lake is reduced to a temperature of about 39° Fahr. The surface-layer is now soon cooled below 39° , but, to our surprise, this layer no longer sinks, for the water below 39° instead of contracting and becoming heavier, rapidly expands and becomes lighter. So this coolest layer remains floating on the surface, and when the temperature is reduced by the air to 32° it changes to a solid condition, and we have *the ice floating on the surface of the water*. Indeed, ice at 32° is as light as water which has the temperature of 48° ; so that the difference in density, between the ice and the layer of water on which it floats, is considerable. If water at 39.2° (its temperature of greatest density) be taken as 1, at 32° it has a density of 0.99988.

Let us imagine water not subject to this special modification and we will have layer after layer falling to the bottom of the lake until the temperature of the whole is reduced to 32° ; and then a lake of solid ice would result and death would be inevitable to all its living creatures; while a summer's sun would be insufficient to melt any body of ice of considerable depth. The consequences are so evident and the special adaption is so apparent that it is needless to

dwell upon them. But by the degree of departure from a general law the body of the water is prevented from freezing by the lightness the layer directly under the ice, and by the non-conducting property of water and ice in reference to heat.

Thus have we considered the relations of ice, of water and of aqueous vapor to heat; and have studied the effects not only in *mode* but also in *measure*. We present these facts and the conclusions drawn from them not as a complete discussion of the wonderfully beautiful adaptations set forth in the example we have adopted; for it would require many pages to discuss a subject of such grandeur and exquisite beauty. We have omitted even to touch upon the important part which the evolution of heat, from the condensation of of aqueous vapor, has in bringing about meteorological phenomena; and which has been so ably discussed by our countryman Prof. Espy, and so lucidly set forth by Prof. Henry in his Essays on Meterology, published in the Reports of the Patent Office. Neither have we spoken of the formation of dew, nor of the relation which aqueous vapor has to the phenomena of solar radiation; each in itself worthy of a well elaborated essay. And then we should recall the effects produced by ice during the glacial epoch of the world's history, when, from its two properties of *fragility* and subsequent *regelation* it flowed down the mountains' sides as a slowly moving mass; wrenching the rocks from their stony beds and grinding down the earth's crust; thus preparing the arable soil on which we now subsist.

We have laid before you a simple statement and have endeavored to give a clear conception of a general plan of the Divine Mind in the action of heat on matter; and of special adaptations of that plan as shown in the action of heat on water in the three states of ice, of water, and of aqueous vapor.

Can it be possible to view such harmonious adjustments, such special adaptations of means to evolve this calm steady action of Nature, and not believe and have confidence in a Creator, whose love is shown in every atom of the Universe; and whose wisdom, omnipotence and beauty are alike visible in the worlds as they circle to the music of the spheres and in the humblest plant as He moulds and weaves its beautiful form.

We are familiar with the writings of Paley of Brougham and of McCosh and if similar ideas are found in those au-

thors and no mention here is made of them, it is not that we would rob them to plume ourselves; but it has been long since we read their writings, and no doubt the teachings of others have been incorporated into our own by the gradual process of mental assimilation. And especially will the reader detect here the impress of the master-mind of McCosh who, more than any other, has in his work of "Typical Forms," developed the "general order and special ends" of Creation.

Science and Religion are loving brothers, though they often enter the lists, visors down, and fight unknown, one to the other. But may the day soon come when the Cross will shine from the breast of each and when both will go forth to fight for the cause of Truth and Charity.

ARTICLE XI.

OUR PERIODICAL LITERATURE: THE CRITICAL REVIEW 1756—1817.

By S. AUSTIN ALLIBONE, LL. D., Philadelphia.

"THE Monthly Review is not written by physicians without practice, authors without learning, men without decency, and writers without judgment." Such was the aimable and courteous introduction to the public, with which Griffiths, proprietor of the Monthly Review, favored his literary rival, "The Critical Review." Dr. Smollet, the "physician without patients," thus unfeelingly twitted, lost all his remaining *patience* at the savage attack; in his retort, he thus carries the war into Africa: "The Critical" is certainly not written by a parcel of obscure hirelings, under the restraint of a bookseller and his wife; who presume to revise, alter, and amend, the articles. The principal writers in the "Critical," are unconnected with booksellers, unawed by old women, and independent of each other. Poor Griffiths thus found, to his cost, that if Dr. Smollet had no "practice," he had not lost the art of compounding most bitter "pills," and the one above, was more than the proprietor of the "Dunciad" [the sign of his shop] could well digest.

But what an ungallant fellow was the doctor, thus to turn the public laugh on our *blue* lady of the "Monthly!" Not content with this, he "did up" Mrs. Griffiths, in his "antiquated female critic." But how must the other "physician without practice," the unfortunate Goldsmith, have been mortified by such an exposure of the petticoat government, to which it was, indeed, too true he was a vassal! His life was truly a pitiable one! Hectored by the bookseller, subject to the criticisms of his wife, and kept at short commons at that, no wonder that he at last rebelled against these accumulated grievances; and, having "the world before him where to choose," selected an humble apartment in "Green-Arbour Court."

In 1759 was published a work of the success and profit of which Goldsmith had cherished the brightest anticipations. Indeed, he had intended, at one period, to appropriate the money to be gained by his "Inquiry into the Present State of Polite Learning in Europe," to the expenses of his outfit to India. What was his horror and indignation at reading in the "Monthly Review," a most vituperative criticism upon his work, and a fierce attack upon the personal character of the author! Griffiths was ashamed of its violence, and endeavored to apologize, by stating that the article was written by one of his employees. It is not likely that such an excuse as this had much weight with Goldsmith, who was but too well acquainted with the intimate editorial relations to the "Monthly," of both the publisher and his wife.

This Ishmaelite of a Reviewer, was a certain Doctor (LL. D.!) Kenrick, whom Johnson despatched, in his usual off hand style of execution on literary culprits, by this sentence: "Sir, he is one of the many who have made themselves *public*, without making themselves *known*." To suppose that authors are disposed to tamely bear all the "slings and arrows," and other offensive missiles, so recklessly discharged at their unlucky heads, by unfeeling Reviewers, is too much to expect of human nature. But certain it is, that the author had far better "stand fire" bravely in uncomplaining fortitude, than attempt to retaliate upon the stupidity (as he, of course, deems it) which cannot appreciate, or the malignity which will not commend. If he rehearse his grievances to the public, he will find plenty to laugh, but few to sympathize. A rejected suitor might as well hope for the sincere condolence of his bachelor friends, as a castigated author for the compassion of the literary public. Even his

brother authors will laugh at his groans. Let him read Rochefoucauld, and keep his griefs to his own bosom. But the indignant author may tell us that Byron punished his "Reviewer:" so he did; and when you can write a second "English Bards and Scotch Reviewers," you may punish yours. Many a poor author suffered under the unsparing guillotine of the "Monthly Reviewers." They bore their sufferings, of course, in divers manners. Some quietly succumbed; some kicked gently; some "died hard." Dr. Free was of the latter class. The Doctor had a weight on his mind, and he was determined to disburthen it. He bore his testimony, and how was it received, or rather how was he rewarded for his patriotism, by those wicked "Reviewers?" The "Gentleman's Magazine" tells the story in so quaint a style, that we must give it to our readers.

"The Monthly Reviewers reviewed. By an *Antigallican*. 6d. *Sandby*. This pamphlet, supposed to be written by Dr. Free, charges the authors of the Review with being a set of ministerial writers, yet enemies to their king and country; with censuring books they never read, giving favorable accounts of deistical and blasphemous writings, particularly those of the late Lord *Bolingbroke*, and in general being illiterate and hackney mercenaries to a bookseller. To this heavy charge he was provoked by the following account of a book lately published with his name, called, *Seasonable reflections on the importance of the name of Great Britain*. Dr. Free considers the substitution of the name of Great Britain in the room of old England as of the utmost prejudice to our national interest. *Were we not so much in debt to our readers for accounts of more important publications, it is possible we might have entertained them with an extract from this extraordinary rhapsody.*"

This was too much for the Doctor's equanimity: so forthwith he prepares a potion for the "Reviewers," and "commends the [poisoned] chalice to their lips." We by no means assert that the Doctor had no foundation for his strictures; but had we been at his elbow, we should have suggested the propriety of a postponement of the castigation; for the world is not always charitable; and the assaulted "Reviewers" might have pretended, and found believers too, that it was not the formidable review of Bolingbroke, but the contemptuous notice of Dr. Free, which had stirred the lat-

ter up to such "a sudden flood" of pious zeal. We need not enter into an examination of the justice of this "heavy charge," as it is properly entitled above. But we do feel it a duty to enter a protest, whenever an opportunity occur, against the motley infidel crew, of whom Bolingbroke was one of the least excusable, because one of the most enlightened. By the way, it is a fact which deserves to be noted, that the brilliant, but superficial, St. John, has had the honor (perhaps unique) of being the object of the attacks of four of the most illustrious English writers; Burke, Johnson, Warburton, and Leland. He fell by no ignoble hands. Johnson's assault was in his usual epigrammatic style: (if we may apply the phrase to prose.) "Sir, he was a scoundrel, and a coward: a scoundrel for charging a blunderbuss against religion and morality; a coward, because he had not resolution to fire it off himself, but left a half-a-crown to a beggarly Scotchman, to draw the trigger after his death." David Mallet is the "beggarly Scotchman," thus unceremoniously alluded to. The other "David"—not the sweet singer of Israel, but the hoarse croaker against all spiritual Israelites—David Hume—was much annoyed by the inconveniences to which his reputation as an unbeliever, sometimes subjected him. Not only did Hertford refuse to continue him as his private secretary, when he was appointed Lord Lieutenant of Ireland—David would do for Paris, but not for Dublin—but in society he never knew who would *cut* him as an infidel, or, perhaps still worse, embrace him for the same reason. This same Mallet's wife obtruded herself upon his notice one evening, at an assembly, with this self-introduction: "*We deists, Mr. Hume, should know one another.*" Poor Hume was sorely "put out." It might argue *wisdom* to be a "deist," but it was *still respectable* to be a Christian. "Madame," replied he, "I am no deist; I do not so style myself, neither do I desire to be known by that appellation."

But we are losing sight of the "Reviewers." The history of Reviewing, is a matter of no little importance. The annals of that country would surely be imperfect, which omitted proper notice of the courts of judicature. The Reviewer unites the functions of the judge, with those of the contemporary historian. His decisions are not infallible; not always wise; often unjust; sometimes base: for favoritism may blind, ignorance disqualify, or malice pervert; but is not this equally true of all other earthly tribunals? But

upon this subject, we may have more to say hereafter. The value of such works to the bibliographer, or to the general student of literature, cannot be estimated. How interesting must it be to read the contemporary *Reviews* of such authors as Pope, Johnson, Warburton, Thomson, Cowper, and others of like *calibre*. Publishers have not always been noted for a proper appreciation of the merits, or demerits, of works offered for their purchase, and "Reviewers" have as greatly erred.

How amusing it is to find authors demolished at a blow, (by some sanguinary reviewer) whose works are now "household words" with the critic's great-grand-children! How instructive to "young authordom," to read glowing predictions of the literary immortality of writers, whose names are now only known, because embalmed in the neglected pages of the "Review," which promised a fame which it was not in its power to bestow. But we commenced this paper, with the intention of giving some history of the birth and growth of the "*Critical Review*;" and, like all rambling lecturers, we have forgotten our text.

The "Monthly Review," an advocate of Whig principles, had been in existence about eight years, when a formidable Tory rival sprang up in the "Critical Review," 1756. Archibald Hamilton, the publisher of the "Critical," was a native of North Britain, and bred to the business of a printer at Edinburgh. He was one of that maddened crowd of midnight rioters, who witnessed the last agonies of the unhappy Porteous, the victim of popular vengeance. He probably gazed upon the wild despair of that horror-stricken face, and heard that cry, almost drowned by hoarse execration: "If they will murder me without time, let my sins, as well as my blood, lie at their door." Whether Hamilton was "consenting to their deed," or a disapproving spectator of what he could not prevent, his presence at this illegal execution, so implicated him as to cause his removal from Edinburgh. Any victim would have been gladly offered, in the first blush of indignation, to appease the wrath of Queen Caroline. It is known that, so highly was her Majesty displeased at this insult to her authority, that she made that threat to the Duke of Argyle, which provoked his celebrated retort.

She declared that, sooner than submit to such an insult, she would "make Scotland a hunting field." "In that case, Madam," answered the high-spirited nobleman, with a pro-

found bow, "I will take leave of your Majesty, and go down to my own country, to get my hounds ready."

Hamilton was so fortunate as to secure the post of principal manager in Mr. Strahan's printing office; which after retaining for a season, he resigned, in order to commence on his own account. His business career was an eminently prosperous one; his own energy being ably seconded by the intelligent zeal of Christopher Pidgeon, Thomas Wright, and Jonas Davis, three invaluable assistants; nor would it be fair for us to omit mention of Farquhar his corrector of the press, who, we are sorry to say, does not seem to have been so successful as a *corrector* in his own family.

Miss Mary Anne Farquhar, even at the early age of fourteen, was very fond of attracting attention by the display of that beauty with which nature had so highly favored her. At this time she resided with her parents, in a court leading out of Fetter-lane into Cursitor Street. She made a deep impression upon the susceptible heart of Joseph Clarke, the son of a builder on Snowhill. Mary Anne was easily prevailed upon to elope with her admirer: after living together for three years, they were married. This humble individual, the printer's daughter, and the mechanic's wife, will long live in scandalous history, as the celebrated Mrs. Mary Anne Clarke, the lady to whom the Duke of ——— gave sufficient evidence of his affection, by the degradation which he suffered by her alleged misconduct. She received £200 from Dr. Thynne for using her influence with his Royal Highness, to effect an "exchange" between two officers of the army. This was considered so serious a matter, that it led to the temporary retirement of the Duke from the command of the army. Those who are curious to investigate the matter further, will find the particulars in the Parliamentary proceedings, in 1809. After the investigation, Mrs. Clarke announced her intention of giving to the world, a narrative of the particulars of her acquaintance with his Royal Highness. Indeed, the book was printed. But even the press succumbs to the power of gold. £10,000 in cash, and annuity of £600, say in all \$4,500 per annum, sufficed to put the whole edition of 10,000 copies into the fire, with the exception of one copy which was deposited in Drummond's banking house. This was a rapid and profitable sale of a whole edition, "at

*See a graphic account of the execution of Porteous, in "The Heart of Mid-Lothian," Vol. 1.

one fell swoop." [This is not a very presentable word; therefore it is, perhaps, that Shakespeare uses it only once. We may be permitted the same liberty. But if our reader rebel we beg to refer him to L'Estrange, to Drayton's "Poly-Olbion," and to Dryden's "Conquest of Granada." If the doubter still shake his head, after this respectful behavior on our part, we at once lose all our respect for him; and dub him a snarling, hyper-critical, word-catching, critic; who ought to have lived in an attic on Grub Street, and who has "missed his only chance of immortality," as Johnson said of Boswell, "by not being in existence when the Dunciad was written." So now, we trust, we shall have no more of these narrow-minded objections.]

Mrs. Clarke was not without literary pretensions. She was the author of "The Rival Prince," or a faithful narrative of facts relative to the acquaintance of the author with Col. Wardle, Major Dodd, &c. 2 Vols. 1810. "A letter to the Right Hon. Wm. Fitzgerald, Chancellor of the Irish Exchequer, &c." 1812.

Of Thomas Wright, we have something interesting to record. Mr. Nichols tells us (and we beg to make a general acknowledgement to that valuable work, "Nichols' Literary Anecdotes," for much information which we shall here and elsewhere make use of,) that, Thomas Wright was "a well educated; sensible man; printed several works of consequence; and was much respected by many literary men of the first eminence. He planned some works for others, and meditated some for himself; particularly one on the same plan with these "Anecdotes," which his own personal knowledge would have enabled him to have performed with credit. He printed the "Westminster Magazine," in which he marked the writer of every article, in a copy which probably still exists. He had in like manner, when at Mr. Hamilton's prefixed the names of the writers in the "*Critical Review*." [Italics ours.] Think of this, oh Review loving reader! What would'st thou not give for a peep into that copy! Well it is that the names of the Reviewers did not transpire in the life-time of the authors. What frays, what "Moores and Jeffreys," and "Peter Pindar," battles had been enacted. Not the "Battle of the Books," but the "Battles of the Authors and Reviewers of Books."] Nichols goes on with his quaint pleasant gossip. "In a preface to the 'Second Volume of Essays and Criticisms by Dr. Goldsmith, 1798,' Mr. Seward says: 'The late Mr. Thomas Wright, Printer, a man

of literary observation and experience, had during his connexion with those periodical publications in which the early works of Dr. Goldsmith were originally contained, carefully marked the several compositions of the different writers, as they were delivered to him to print. Being therefore, it was supposed, the only person able to separate the genuine performances of Dr. Goldsmith from those of other writers, in these miscellaneous collections, it became the wish of several admirers of the Author of the Traveller and Deserted Village, that his authentic writings should no longer be blended with other, doubtful or spurious, pieces. Mr. Wright was therefore recommended and prevailed upon, to print the present selection, which he had just completed at the time of his death."

Let us here pause a moment, to express the wish that every author had his Thomas Wright, and that every Thomas Wright had his William Seward! How much invaluable literary minutiae is irrecoverably lost, from neglect upon the part of the cotemporaries of literary men! Boswell was well satisfied to "run half over London for a date," and who does not regret that Shakespeare had no Boswell? Then had the "Wit-Combates" [Fuller] at the "Mermaid" been as familiar to us as the repartees which illuminated the "Literary," and the "Essex Head!" Then had Beaumont, Fletcher, Selden, Cotton, Carew, Martin and Donne been as well known to us, as are the brilliant Beauclerk, the classic Laughton, the prosy Hawkins, the gentlemanly Windham, the inflated Garrick, the fidgetty Goldsmith, and—greatest of all, and equal to all put together, including Johnson himself,—the Leviathan Burke! A giant whose shadow will lengthen with the descending sun of the world's brief day! Brief, indeed, compared with that measureless ocean of eternity, which shall follow the declaration of the "great angel," that "time shall be no longer." Does Fuller mean cruelly to tantalize us, that he tells us, "Many were the wit combates between Shakespeare and Ben Johnson. I behold them like a Spanish great galleon, and an English man of war. Master Johnson, like the former, was built far higher in learning, solid but slow in his performances: Shakespeare, like the latter, lesser in bulk, but lighter in sailing, could turn with all tides; tack about, and take advantage of all minds by the quickness of his wit and invention." Oh provoking Fuller! We honor thee for thy "Worthies of England;" but hadst thou been less ambitious in thy scope,

and have confined thy pains-taking lucubrations to the "Worthies of the Mermaid"—recording what was remembered by Shakespeare's boon-fellows—what obsequies should be decreed, what statues had we raised, to thy perennial memory!

A word to our "chiefs:"—whilst you can, "take notes;" and afterwards, ye shall "prent them" to your own great profit and your nation's glory. Whilst we have the recent memories of our Irving, our Prescott, our—but here Horace arrests our freedom

"Incedens per ignes

Suppositos cineri doloso."

Our rambling mood has made us bolder than he who "walked upon ashes, under which the fire was not extinguished." We will pause then: but let us have many "Homes of American Authors," and "jottings down" and "anas," without number, ye Yankee Boswells! [And here we imagine that we again hear that same snarling critic, (whom we so effectually silenced, a page or two back,) muttering: "This is all very well; but pray what has it to do with Archibald Hamilton, and the "Critical Review? Question! Question!" To this very absurd remonstrance, we beg to reply that, we are in the habit of telling our stories in our own way. As such unreasonable fault-finding as that of the objector's whom we have boxed up safely in square brackets, may be supposed to have put us into a rather sanguinary humor, we shall forthwith despatch Mr. Archibald Hamilton. He died at his town residence, in Bedford Row, in March 1793, in his 74th year. Let him not be confounded with Archibald his son, or Archibald his grandson, for "I think there be three Richmonds in the field!" All of the Archibalds were printers. The first two we know made a good impression upon the public mind, and we know nothing to the contrary of Archibald the third. The second among other works, printed the "Town and Country Magazine," which had a most extensive sale. The Gentleman's Magazine thus speaks of Archibald the first: "He will long be remembered as a valuable contributor to the literary interests of his time; and as a man whose social qualities, well-informed mind, and communicative disposition, had endeared him to a numerous circle of friends, and render his death a subject of unfeigned regret."

This will be as convenient a time as any other to "make way" with Mrs. Sarah Hamilton, his daughter, who was gathered to her fathers in 1812. She is well worthy of notice here, as the associate of Johnson, Smollett, Goldsmith, Garrick, *et id omne genus*, whom she was accustomed to meet at her father's hospitable board. She was an encyclopædia of literary anecdote. What a wife she would have been for —, — any book-maker! She would have "discoursed most excellent music" respecting the worthies of yore; and he would have written as fast as she talked; and lo! volumes of "ana" are displayed upon half the booksellers counters throughout the kingdom!

As the reader has now seen "quietly in-urned" these respectable members of the Hamilton family, it is proper that we should repay his attendance at the funeral processions, by lingering, for a brief space, over the memory of the head of the family, Archibald Hamilton the first. To write his epitaph, were a work of supererogation. We imagine him pointing to the 144 vols. of the "Critical Review," and exclaiming, with Sir Christopher Wren, "*Lector! si monumentum requiris, circumspice!*"

An analysis of the *physique* of the "Critical Review," will give us—

First Series, . . .	1756—1790.	70 vols.
New Arrangement, . . .	1791—1803.	39 "
Series the Third, . . .	1804—1811.	24 "
Series the Fourth, . . .	1812—1814.	6 "
Series the Fifth, . . .	1816—1817.	5 "

A term of 62 years, comprehending 144 volumes.

Mr. Hamilton was so fortunate as to make the acquaintance of Dr. Tobias Smollett, "whose history of England alone proved a little fortune both to the printer and the bookseller, as well as the author and stationer."

This success need not surprise us when we remember the enterprise of the publisher. "He addressed a packet of the proposals to every parish clerk in England, carriage free, with half a crown enclosed as a compliment to have them distributed through the pews of the Church; the result was, a universal demand for the work. The history was published in six-penny weekly numbers, of which 20,000 were sold directly." (See *Timperley*, to whom we make a general

acknowledgment.) This work was gotten up in "hot haste," the history of thirteen centuries having been written, so the story goes, in about as many months. We shall say little in relation to Smollett's alleged proposals to Lord Shelburne, offering to make that a Whig History, which was published a high tory work, because we like not to dwell on the blemishes of genius.

The "Monthly Review" had now attained a growth of nearly eight years, and seemed likely to maintain its ground as a determined advocate of Whig principles. Hamilton and Smollett were willing to try the experiment whether a Tory Review would not be sustained; and in 1756 appeared the first number of the "Critical Review." We have seen at the commencement of this article, the bland and hospitable manner with which the "Monthly" received this new applicant at the public board, for the "loaves and fishes" of successful Reviewership.

We doubt not that Griffith should be justly held responsible for much of that ferocity which certainly distinguished many of Dr. Smollett's operations in "greater surgery." When a gentleman whose bow to the company is immediately answered by a pail full of cold water, thrown into his face, and over his ruffles and best suit, waxes a little "wrothy" on the occasion, we can hardly be surprised. "The *Monthly Review*," says Griffith, or his scribe, "is not written by physicians without practice, authors without learning, men without decency, and writers without judgment." This was rather uncourteous, truly! But Smollett had handled the knife when apprenticed to the Glasgow surgeon, and well he knew how to use the "trenchant blade." He who whilst yet a youth had despatched a king, ("The Regicide, a Tragedy,") was not when matured by travel, fortified by self-confidence, and, we may add, soured by disappointment, to be frightened from his propriety by an equally patient-less Doctor, a bookseller, and his better-half. He had already tried his hand at satire, in his "Advice," and the "Reproofs," and now he administered both, to the public, in general, and the "Monthly Reviewers," in particular. His natural acerbity was, no doubt, aggravated by his failure to receive £3,000, which he had expected as the portion of Miss Lascelles; a small part only of this sum found its way to the purse of the needy physician. Like most belligerents who are fond of throwing stones, he was very much averse to any retaliation.

tion upon the part of the poor authors, who sometimes take the liberty of "stoning back."

Admiral Knowles, however, was not disposed to let our Reviewer off so cheap. Smollett took unwarrantable liberties,—certainly so the Author thought,—not only with the Admiral's pamphlet, but, also, with his character; for which offence the naval gentleman prosecuted the printer. Smollett came into court, and avowed the authorship, just as sentence was about being pronounced. Sometime after, the Admiral began an action against the Doctor, who was fined £100 and condemned to three months imprisonment in the King's Bench. The Doctor, however, was not easily "*set down*," even on the "King's Bench;" he drew his "grey goose quill," and Sir Launcetot Greaves was the fruit of his prison meditations. We may state that, Smollett, as many other foolish men have done in like circumstances, intimated his entire willingness—provoked thereto by the Admiral's expressed desire to that effect, when yet ignorant of the author of the Review—to give the officer "that satisfaction which one gentleman has a right to demand of another." In other words, he was quite willing to take the risk of committing murder, or of being sent into the presence of an offended God, with the "red hand," or the "black heart," as it might happen, rather than not be considered "a gentleman of honor." Alas! when will brave men "put away childish things," and have the courage to be truly brave? But we must not linger over the Doctor's history:—how he enrolled himself among the writers in the "*Briton*;" how he further meddled with politics in his "*Adventures of an Atom*;" how he wrote the "*Expedition of Humphrey Clinker*," in Italy; and, at last, "gave his body to that pleasant country's earth," (at Leghorn, 1711,) can be seen by the curious, in the detailed account of his eventful life. Doubtless he would have done the world more service, had he written less, or written *better*.

The Rev. William Cole had much less amiability, than antiquarian lore: a relic of painted glass, or a Roman fibula, would interest his friend Horace Walpole and himself, much more than would an animated body of flesh and blood, of the eighteenth century. We speak generally; and without the least reference to the "wondrous boy." Walpole has been much slandered here, by those who always pity those, who have no compassion for themselves. Chatterton stawed,

but it was his pride that choked him. But we must not wander off in this way.

Mr. Cole, in his memoir of Dr. William Samuel Powell, thus throws off a dart at the "Critical Reviewers." "Yet as some persons may not be altogether of the dogmatical opinion of some morose Critics, who think everything besides an account of the literary productions, in a studious man's life, is generally a repetition of insignificant actions, and might be almost as briefly despatched as the history of the Antedelvians by Moses when he tells us, That they lived so many years, begat sons and daughters and then died; and may happen to think a few other kind of anecdotes spread here and there may give a life and vivacity to a mere dull recital of account of books; I shall venture to follow my old beaten track, and interlard my account of this Doctor's life with such scraps as I have collected, and put down in several of my volumes; add digressions, or not, as I see proper, without asking leave of these Catos. These show a man as much as his books."

Mr. Bowyer, the learned printer, impales the "Critical Reviewers," in the *St. James Chronicle* for Oct. 8, 1767. The article is a long one and an extract must suffice. "I have often been amazed at the superiority the 'Critical Reviewers' assumed over the Works of the Learned, often when they misunderstand them; always when they misunderstand themselves. We have an instance of this in their account of Mr. Bryant's Observations, &c., for the month of July. That very respectable author has demonstrably shown that the Malta where St. Paul was shipwrecked, was not the Malta in the Mediterranean sea against Africa, but the Melite in the Illyrian Gulf, &c. * * The Reviewer has here put the circumstance of the cheat upon himself, and his readers of the same size. * * Thus the absurdity is all the Reviewer's own. I know not personally Mr. Bryant or the Reviewer; but thought it a piece of justice to vindicate so masterly a writer from the misrepresentations of those who with so ill a grace hold the balance of literature."

If any of our readers are unacquainted with good old Wm. Bowyer, we advise them to lose no time in seeking an introduction. John Nichols, his quondam apprentice, will be master of ceremonies on the occasion. But, alas for the aspirant! John Nichols' "Literary Anecdotes," and "Illus-

trations," are both rare and costly! (Say \$5 to \$8 per volume.)

So profound a classical scholar was Bowyer, that he made innumerable corrections and amendments to the works of some of the giants of the day, as the said works passed through his printing press. The learned antiquarian Wm. Clarke, thus acknowledges his obligations to his printer, in the preface to his erudite work entitled, "The Connexion of the Roman, Saxon and English Coins; deducing the Antiquities, Customs and Manners, of each people, to Modern Times, particularly the Origin of Feudal Tenures, and of Parliaments; illustrated throughout with Critical and Historical Remarks on various Authors, both Sacred and Profane." The author says: "Many errata which escaped me in examining the sheets from the press, Mr. Bowyer has done me the favor to correct. * * I am obliged to him for more material observations." In a private letter to Bower, he remarks: "I am greatly obliged to you for all the trouble you have taken; for every hint, caution, alteration, correction you have suggested. I believe I shall adopt them all. That your friend the late speaker [the celebrated Arthur Onslow] should give so much attention to these dry disquisitions, is more than I could have imagined. I suppose his favorite subject, the House of Commons, excited his curiosity. I thank you for printing this work so handsomely, both as to the types and paper: it will make it look a little more significant; and as the notes are large, they will be read in so large a type without difficulty. But I am still more obliged to you for altering, or correcting, any inaccuracies in the language, which I fancy you have done in several places; though, as I have nothing but a rough copy by me, I have nothing but memory to ascertain it. Pray go on, and use your own judgment." Mr. Bowyer took the liberty accorded to him; and part of the "Dissertation on the Roman Sesterce," is by the hand of the printer. This reminds us of Duport's remark in his Greek version of the Psalms, relative to Henry Stephens, another learned printer. In speaking of the author of "*Psalmorum aliquot Davidis, Metaphrasis Græca Joannis Serrani et Præcationes ejusdem Græco Latinæ, &c.*," he says of the great Serrani, "He exceeds all other persons in works of this kind, unless his printer and publisher, H. Stephens, may possibly be excepted." Literary diners out! who covet the reputation of being "full of anecdote," here is one worth remembering. And

one, we believe, which we have never quoted but once before. So let it be well used.

The "Critical Reviewers" had been "men of war from their youth," and it was impossible that such belligerents should not be occasionally attacked in return, by those who, as authors, of course dissented from their unfavorable verdicts. Many a pebble rattled against their shields; but their heads, more fortunate than Goliath's seem to have presented an adamant front to the enemies' missiles. They sorely took to task Mr. Charles Jennens, of Gopsal, as may be inferred from the following declaration of war which that eccentric gentleman drew up. "The Tragedy of King Lear, as lately published, vindicated from the Abuse of the Critical Reviewers, and the wonderful Genius and Abilities of those Gentlemen for criticism set forth, celebrated and extolled, By the Editor of King Lear, 8 vo." We have called Mr. Jennens eccentric, and we used the word advisedly. In his younger days, the number of his servants, the grandeur of his equipages, and profusion of his board, were so remarkable, that this excess of pomp procured him the title of "*Solyman the Magnificent*." Later in life, he projected an edition of Shakspeare, which he commenced by publishing "King Lear." Suspecting Johnson and Stevens (rival editors) of depreciating his talents as a commentator, he issued a pamphlet against them, which he seems to have thought must have "done the business" for them. They survived it, nevertheless. Geo. Stevens, indeed, survived to write an obituary of him, not the most flattering: but George was a sad fellow, and revelled in an excess of bile sufficient to sour completely all the "milk of human kindness" which nature had implanted in his bosom.

But Mr. Jennens was vulnerable. He, of course, commenced his labors in the good old way of depreciating the efforts of his predecessor. Among other cruel things, George remarks: "He changed his publishers more than once, having persuaded himself that the ill success of his projected edition of our great Dramatic Poet was in some measure owing to their machinations, in conjunction with those of the booksellers. The important sinecure of vending his Works he at last conferred on the truly honest Master Owen, of the Mineral Water Warehouse, at temple Bar who deserved a more creditable occupation than that of exposing to sale, what no man would purchase." "The Re-

viewers, indeed, might have made their fortune out of his purse, could they have been bribed to applaud his editorial abilities, prefer Hayman to Raffelle, and support his assertion relative to Cornelius Jausen, by setting both chronology and probability at defiance." Yet Mr. Jennens was a benevolent man, and a sincere Christian. This is not the place to enlarge upon his noble library and gallery of paintings, both in Great Orman Street, and at Gopsal, his town and country edifices. Would that nothing more could be said of many men of great riches, than that they wrote books which nobody would read! A bad commentator on Shakespeare, is a much better member of society, than he whose life illustrates the vices and evil passions which the great bard's page so graphically depicts.

We should do great injustice to our subject did we omit to mention that hydra-headed "Critical Reviewer," the Rev. Joseph Robertson. He labored in this field for twenty-one years; from August 1764, to September 1785, inclusive; and during this period he was the author of above Two Thousand Six Hundred and Twenty articles, on various publications, theological, classical, poetical and miscellaneous. Here is something like an author! How many must he have slaughtered! He might have "hung up his [bruising] pen, for a monument." That pen, "which many a good tall fellow hath destroyed!" Imagine him surrounded, like Richard, with the ghosts of those whom he had slain! A tumultuous throng of indignant authors, pointing to their unsold volumes, and unpaid publishers' bills!

But the mention of our voluminous author, may give us a reasonable admonition that *we* trespass no further upon publishers' pages or readers' patience.

ARTICLE XII.

NOTICES OF NEW PUBLICATIONS.

Life of Marcus Tullius Cicero. By William Forsyth, M. A. In Two Volumes. With Illustrations. Second American Edition. New York: Charles Scribner & Co. This is a careful and successful effort to reproduce one of the most interesting and illustrious characters of antiquity. The only complete biography of the great Roman orator is that of Dr. Middleton, which we gratefully remember, but its faults are

so numerous, that we are glad to see it supplanted by one that is so greatly superior. Whilst Durmann, and others, have written in a style of strong disparagement and contempt, Middleton's tone throughout, is that of indiscriminate and blind panegyric. In this work Cicero is presented as he was, his defects, as well as his virtues, are given; and his character is portrayed, not only as a politician and an orator, but as a man, in his private and domestic life as a father and a husband, a friend and a gentleman, the materials being derived principally from his own writings. As we read, we feel as if the subject were still moving among us, as if he belonged to the present rather than the past. It is a work of absorbing interest, and, with all his foibles, we must admire the man, whose genius brought the Latin language to its greatest perfection and beauty, whose patriotism was so noble and whose morality was so exalted, that it seems almost Christian. We regret, however, in a work of so much merit, to observe occasional carelessness in the style. Such expressions as "he chalked out a course for himself," "the news spread like wild-fire," "tried his old trick of speaking against time," "he goes on to say," "threw over-board," are not sufficiently elevated; they are scarcely allowable in conversation. The publishers have issued the volumes in admirable form. The beautiful tinted paper, the clear, distinct typography, the neat binding, the excellent illustrations, all reflect great credit upon the American press.

Dante as Philosopher, Patriot and Poet. With an Analysis of the Divina Commedia, its Plots and Episodes. By Vincenzo Bolta. New York: Charles Scribner & Co. This is the best account of the great Italian poet that has yet appeared in our language. The first part of the work is devoted to a sketch of his life and character, his philosophy, politics and religion, and the latter part to a full, critical and philosophical analysis and criticism of his great poem, which has attracted so much attention, and, in some of the Universities of Germany, been made a special branch of study. The position assigned to Dante among the distinguished poets of the world, is fully confirmed by criticism and philosophy.

Life and Character of J. H. Van der Palm, D. D. Sketched by Nicholas Beets, D. D. Translated from the Dutch. By J. P. Westervelt. New York: Hurd & Houghton. Dr. Van der Palm was distinguished as a scholar, and occupied various positions of influence in his native land. He was Professor of Oriental Languages and Antiquities, also of Sacred Poetry and Eloquence in the University of Leyden, the warm friend of popular education, and a preacher of high culture. His career is here affectionately traced, and the life of a devoted, faithful, earnest man, presented for our study and imitation. Appended to the Memoir are ten sermons. Those who desire to become acquainted with the literature and theology of Holland, will find the volume of great interest. The publishers have issued this, as they do all their works, in excellent style.

Thoughts on the Future Civil Policy of America. By John William Draper, M. D. LL. D. New York: Harper & Brothers. This volume consists of four chapters: (1) The Influence of Climate; (2) The effects of Emigration; (3) The Political force of Ideas; (4) The natural course of National Development, and is the material, very much extended, of several Lectures, delivered before the New York Historical Society. The author endeavors to apply the results of scientific investigations to the past and present the condition and the future policy of our country, to analyze the laws, by which the physical systems are affected by the forces of external nature, to trace the laws through the history of the race,

and to deduce certain principles by which our future action should be regulated. The book will secure readers, and, whilst it contains many interesting facts, its principles are unsound and dangerous. The author often assumes absurd positions and, from false premises, reasons very erroneously. He maintains that the progress of the race is the progress simply of the positive sciences, and that upon the advance of physiology depends the only hope of the world. The moral element and divine providence are excluded from his theory, and the physical universe is made supreme. The printing, the paper and the mechanical execution of the book are exceedingly attractive.

Congregationalism: What it is; How it works; Why it is better than any other form of Church Government; and its consequent demands. By Henry M. Dexter, D. D. Boston: Nichols & Noyes. This work is one of great value, the result of industry and research, and is most creditable to the zeal and fidelity of its author. It is, perhaps, the most comprehensive discussion of the principles and polity of Congregationalism, that has yet been published. We have been much pleased with its extensive analysis and copious index of subjects and names.

The Verdict of Reason upon the Question of the Future Punishment of those who die impenitent. By H. M. Dexter, D. D. Boston: Nichols & Noyes. The train of thought presented in this volume, is fresh and original, logical and effective. The author assumes the ground that Scripture is sustained by reason, and is a true and necessary aid to reason. The points presented are (1) Reason is the ultimate judge: (2) The principle on which reason must decide: (3) The testimony of the Old Testament: (4) The Testimony of Christ: (5) The Testimony of the Apostles: (6) The more indirect Testimonies of the Bible: (7) There is reasonable objection to this testimony which has force to modify it: (8) Summing up of the Argument.

A Critical and Grammatical Commentary on St. Paul's Epistles to the Philippians, Colossians and to Philemon, with a revised translation. By Rt. Rev. C. J. Elliott, D. D., Lord Bishop of Gloucester and Bristol. Andover: Warren & Draper. *A Critical and Grammatical Commentary on the Pastoral Epistles, with a Revised Translation.* By Rt. Rev. Charles J. Elliott, D. D., Lord Bishop of Gloucester and Bristol. Andover: W. F. Draper. Bishop Elliott is an eminent Biblical scholar, whose labors in the cause of sacred learning, are properly appreciated by the student of the original Scriptures. They have a standard reputation, and have taken a high rank among exegetical works. They are just what they profess to be, strictly grammatical and critical, thorough and fearless, concise and yet complete, worthy of all confidence.

The Intuitions of the Mind inductively investigated. By the Rev. James McCosh, LL. D., Professor of Logic and Metaphysics in Queen's College, Belfast. Author of "The Method of the Divine Government, Physical and Moral." New and Revised Edition. New York: Robert Carter & Brothers. Dr. McCosh, both in England and in this country, is extensively and favorably known as a profound thinker and metaphysical critic. The high commendation the present work has received from the most competent authorities, is unprecedented among the class of productions to which it belongs. The design of the treatise is to determine the precise nature of that intuition to which there is constant reference in all works of modern philosophy, and embraces three parts: (1) General view of the nature of the intuitive convictions of the mind:

(2) Particular examination of the intuitions: (3) Intuitive principles and the various sciences. The work is well adapted to meet and counteract some of the materialistic and sceptical tendencies of the age. Notwithstanding some defects in matter and style, the production will be regarded with favor even by those who may differ from the author on some points; whilst the application of the principles to Theology will command the attention of many who take comparatively little interest in Mental Philosophy, considered by itself.

Voices of the Soul, Answered in God. By Rev. John Reid. New York: Robert Carter & Brothers. The aim and design of the author are sufficiently indicated by the title. The work is divided into three parts, in which the voices of the soul are regarded as answered in God, the Redeemer, in God, the Restorer, and in God, the Sanctifier. Subjects are here discussed that lie at the foundations of revealed religion, and which, at the present day, are arresting the attention of the ablest theologians. The style is clear, elevated, terse, earnest and often eloquent. Without agreeing with the writer in all the views expressed, we regard the book as suggestive, and admirably adapted to a thoughtful class of readers whose minds are often entangled in doubt and speculative difficulties. No educated person can study its powerful and impressive pages, without benefit to himself.

Wanderings Over Bible Lands and Seas. By the Author of the *Schönberg-Cotta Family*. New York: Robert Carter & Brothers. The deep interest which this volume possesses shows that Mrs. Charles is not compelled to rely on the attractions of fictitious narrative for securing the sympathies of her readers. It is not only full of valuable information, interesting to the Biblical student, but it is accompanied with reflections that cannot fail to be profitable to the reader.

The Parables read in the light of the present day. By Thomas Guthrie, D. D. New York: Robert Carter & Brothers. Dr. Guthrie is well known in this country, as the author of "The Saint's Inheritance," "Way to Life," "The Gospel in Ezekiel," and other attractive works. In the excellent volume before us are grouped twelve Parables, selected from among the most interesting and varied teachings of the Saviour, in the author's brilliant and illustrative style. The design of the work is not to furnish a critical exposition of the text, nor an exhaustive analysis of the Parables, but only enforce the grand lessons inculcated by our Lord.

Expository Thoughts on the Gospels. For Family and Private Use. With the Text Complete. By Rev. J. C. Ryle, Christ Church, Oxford. Vicar of Stradbroke, Suffolk. St. John. Vol. I. New York: Robert Carter & Brothers. This volume of four hundred and twenty-two pages, is devoted to a full exposition of the first six chapters of the Gospel of John, and contains the results of the author's meditations on this important portion of God's word. Its glowing, evangelical, earnest spirit is apparent on every page. The author believes in the plenary inspiration of every word of the original text, that every jot of it was written, or brought together, by divine inspiration, and is the word of God, in opposition to the theory that the writers of the Bible were partially inspired, or inspired to such a limited extent that discrepancies, inaccuracies and contradictions to scientific and historical facts must be expected, and do exist in their writings.

Bible Blessings. By Rev. Richard Newton, D. D. New York: Robert Carter & Brothers. Dr. Newton, in the present volume, discourses upon some of the prominent blessings, mentioned in the Bible.

The illustrative incidents and facts introduced, add greatly to the interest of the work and the impressiveness of the truths communicated. We are performing only a public duty in pressing these books upon the attention of those interested in the moral improvement of the young.

Dictionary of the English and German and German and English Languages, with a Synopsis of English words differently pronounced by different Orthoepists. By Chr. F. Grieb. Edited by J. C. Ochlschlager, Philadelphia & Leipzig: Schäfer & Koradi. Grieb's Dictionary has been long and favorably known. It is regarded as more complete than any other. With all the additions furnished by Professor Ochlschlager it has been extensively circulated in this country, and is admirably adapted to the wants of our German population. No German would consent to be without it. The present edition is published in numbers of eighty pages each, and when completed (thirty-two numbers,) the work will embrace two thousand and five hundred pages.

Hymns for the use of the Evangelical Lutheran Church. By authority of the Ministerium of Pennsylvania. Phil. J. B. Rodgers. The collection is composed of six hundred and twenty-eight Hymns, and eighteen Doxologies, and is printed for examination and revision, before it is issued in a permanent form. There is much that is attractive in the book, but we will not now enter upon a critical examination of its character, inasmuch as we expect to have, in a subsequent number, an extended article on the subject.

The Apocalypse. A series of special Lectures on the Revelation of Jesus Christ. With revised text. By J. A. Seiss, D. D., Philadelphia; Smith, English & Co. This is the first installment of a series of lectures in progress of delivery by the author, in which his peculiar views are presented on this important portion of God's Word. The present issue, embracing one hundred and fifteen pages, consists of four Lectures and is occupied with an examination and discussion of the first chapter. The work is characterized by the same care and thoroughness of preparation for which all Dr. Seiss' productions are remarkable.

The Rebellion Record: A Diary of American Events. New York: D. Van Nostrand. Part LI. contains Portraits of General A. P. Hill and Major-General W. F. Smith. The work embraces a full and concise diary of events, from the meeting of the South Carolina Convention, in December 1860, to the present time; over three thousand official reports and narratives of all the battles and skirmishes that have occurred during the war; over eleven songs and ballads, both loyal and rebel; one hundred and four portraits, engraved on steel, of the most celebrated men of the day, and numerous maps and places of battles; and upwards of seven thousand incidents and anecdotes of personal daring and bravery. It is a work most valuable for reference and indispensable to every public and private library.

Believers Belong to Christ. A Sermon preached by Benjamin Kurtz, D. D., in Baltimore, October 16th, 1864, before the Maryland (Lutheran) Synod, on a Sacramental occasion, and written out after its delivery. His last pulpit effort. Baltimore: T. N. Kurtz.

Crumbs from the Manger. A Dialogue on the Birth of our Lord Jesus Christ at the Holy Christmas Festival, for Sunday Schools. By Rev. J. F. Faba, Allentown, Pa.: Trexler, Harlacher & Weiser.

The Lutheran Church Almanac, for the year of our Lord and Saviour Jesus Christ. 1866. Baltimore: T. Newton Kurtz.

Lutheran Church Almanac, for the year of our Lord, 1866. Published in accordance with a special request of the Pennsylvania Synod, By Rev. S. K. Brobst. Allentown, Pa.

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The *Evangelical Quarterly Review*, edited by M. L. Stoevers, Professor in Pennsylvania College, and published in Gettysburg, is one of the ablest periodicals of the country. It is occupied with discussions of the great questions in theology, Biblical criticism, Church history, philosophy and literature, and to the exposition and defence of the doctrines of the Evangelical (Lutheran) Church. Its articles are, in large measure, from able American divines, professors and scholars, but it also gives place to translations from the best German and other foreign journals and Reviews. Though denominational in character, it is Christian in spirit, and deserves the support of the clergy and intelligent laity of all sections of the universal Church. The number before us contains articles on the "Hand of God in the War," on "Politics and the Pulpit," "The Poetry of the Bible," "Lutheran Hymnology," "Elders," "Sartorius, Holy Love of God," "Dr. Luthardt's Contrast of the Two Generic Aspects of the World," and an article of marked ability and value upon "The United States Christian Commission."—*The Times (New York).*

The *Evangelical Quarterly Review*, for October, opens with a very sensible article on *Church Music* by Rev. M. Valentine. Interesting sketches of the sainted Kellers, father and son, follow. Dr. Ziegler gives us an article on *Natural Theology*, a valuable, well arranged syllabus. Dr. Baugher discusses *True Greatness* with his characteristic vigor and practical force. Rev. E. W. Hutter considers *The Cross* in four aspects. On the subject of the cross as a symbol he is thoroughly Protestant, without running into radicalism. Dr. Charles F. Schaeffer gives us one of his admirable translations, *Marriage*, from Zeller's Biblical Dictionary. Then come the Addresses, delivered at Dr. Brown's inauguration. Dr. Sternberg discusses *Pilate's Question, What is Truth*. Rev. Mr. Holman's article, *The Laborers are Few*, is a very timely one, characterized by very just views, well put.—*Lutheran & Missionary*.

The articles are all good. Rev. M. Valentine's on "Church Music," is rich in thought and happy in expression. "The Clerical Reminiscences are in the author's best style and happiest vein. In the article on "Natural Theology, the thoughts are all plain and clear, and the words are of the purest Saxon type. "True Greatness," Dr. Baugher, is highly instructive. "The Cross," by Rev. E. W. Hutter, is excellent. The article on "Marriage," from the German of Zeller's Wörterbuch, by Prof. C. F. Schaeffer, is a learned production and throws much light upon the subject. Dr. Lochman's Address, at the Inauguration of Dr. Brown, is sensible, and can be read with profit. Professor Brown's Inaugural is a clear, able, timely production. Professor Sternberg's article is worthy of the high reputation of the author. "The Laborers are Few," by Rev. S. A. Holman, is forcible, well-digested and well-written article, and deserves the attention of the whole Church. We might say more about this rich and instructive Number of the *Review*, but we could not say less.—*Lutheran Observer*.

The *Evangelical Quarterly Review*, for October, brings its usual variety of articles adapted to different tastes. The *Review* is always a welcome visitor.—*Lutheran Standard*.

The *Evangelical Review*, for October, has come to hand, and is one of varied interest.—*American Lutheran*.

The articles, generally, are of a high order of literary merit, and the Inauguration Addresses, by Drs. Lochman and Brown at Gettysburg, are of no little theological interest in connection with the position of the Evangelical Lutheran Church.—*The Evangelist (New York)*.

The October Number of this Quarterly, contains a number of articles of great interest and practical value.—*German Reformed Messenger*.